The Princeton Seminary Bulletin

LIBRARY OF
Bonebrake Theological Seminary
P957
S471
Pan

Vol. XL WINTER 1946 Number 3

Board of Trustees

OFFICERS

ROBERT E. SPEER, D.D., LL.D., *President*
RICHARD J. DEARBORN, Esq., *Vice-President*
BENJAMIN F. FARBER, D.D., *Secretary*
GEORGE W. LOOS, JR., *Treasurer*
CENTRAL HANOVER BANK AND TRUST COMPANY, New York, N.Y., *Assistant Treasurer*

MEMBERS

Term to Expire May, 1947:

MINOT C. MORGAN, D.D.....Greenwich, Conn.
STUART NYE HUTCHISON, DD., LL.D.....Pittsburgh, Pa.
WILLIAM B. PUGH, D.D., LL.D., Litt.D.....Philadelphia, Pa.
WALTER L. WHALLON, D.D.....Newark, N.J.
RALPH COOPER HUTCHISON, Ph.D., D.D.....Easton, Pa.
ROBERT GARRETT, Esq.....Baltimore, Md.
WEIR C. KETLER, LL.D.....Grove City, Pa.
HENRY E. HIRD, Esq.....Ridgewood, N.J.
RICHARD J. DEARBORN, Esq.....Bernardsville, N.J.
FRANK B. BELL, Esq.....Pittsburgh, Pa.

Term to Expire May, 1948:

JOHN B. LAIRD, D.D.....Philadelphia, Pa.
PETER K. EMMONS, D.D.....Scranton, Pa.
WILLIAM HALLOCK JOHNSON, Ph.D., D.D....Princeton, N.J.
BENJAMIN F. FARBER, D.D.....New York, N.Y.
ROBERT E. SPEER, D.D., LL.D.....Lakeville, Conn.
KENNETH H. LANNING, Esq.....Trenton, N.J.
JUDGE ADRIAN LYON.....Perth Amboy, N.J.
RAY VANCE, Esq.....Maplewood, N.J.
MAJOR HENRY D. MOORE SHERRERD.....Haddonfield, N.J.
W. SHERMAN SKINNER, D.D.....Germantown, Pa.

Term to Expire May, 1949:

ALBERT J. McCARTNEY, D.D.....Chicago, Ill.
JOHN H. GROSS, D.D.....Philadelphia, Pa.
FRANK SERGEANT NILES, D.D.....Princeton, N.J.
RAYMOND C. WALKER, D.D.....Harrisburg, Pa.
HAROLD E. NICELY, D.D.....Rochester, N.Y.
HUGH IVAN EVANS, D.D.....Dayton, Ohio
JOHN J. NEWBERRY, Esq.....New York, N.Y.
JOHN G. BUCHANAN, Esq.....Pittsburgh, Pa.
WILBUR LA ROE, JR., Esq.....Washington, D.C.
JASPER ELLIOT CRANE, Esq.....Wilmington, Del.
WOODBURY S. OBER, Esq.....Lake Forest, Ill.

Published Quarterly by the Trustees of the Theological Seminary of the Presbyterian Church. *Entered as second class matter, May* 1, 1907, *at the post office at Princeton, N.J., under the Act of Congress of July* 16, 1894.

The Princeton Seminary Bulletin

Vol. XL PRINCETON, N.J., WINTER 1946 No. 3

PRINCETON JUNCTION

As every alumnus of the Seminary knows, Princeton Junction is located three miles from Princeton. In order to go by rail from Princeton to any point north, south, east or west, the traveller must take the "dinky" to Princeton Junction and then wait for his train. Fortunately these waiting periods are usually not very long, as the main line trains of the Pennsylvania Railroad are many in number, and many of them stop. Nevertheless, every Princeton alumnus has spent countless hours of his life at Princeton Junction.

One of our distinguished alumni, Doctor Silas Evans of the Class of 1901, was President for many years of Ripon College, an educational institution of real distinction located about seventy-five miles northwest of Milwaukee, Wisconsin. To get about the state from Ripon one had to go to Horicon Junction and wait interminably. On one occasion President Evans remarked that he had figured out that he had spent one-eighth of his life in Horicon Junction!

That is a dismal thought—if you have ever seen Horicon Junction! Princeton Junction is bad enough, but Horicon Junction (at least when I saw it in 1915) was really depressing. A tiny waiting room—drab, cheerless, dingy; outside the station one saw only railroad tracks and three forlorn houses. In prospect one would feel dreary indeed if he were sentenced to spend one-eighth of his life in Horicon Junction.

But not Silas Evans! He made a point of getting acquainted with his fellow travellers, or fellow exiles, realizing that "there is nothing so interesting in life as life itself." He learned of their interests, their hopes, their fears, their problems. He met some of the most interesting people in the world at Horicon Junction! He got some of his best ideas, he did some of his best counselling (an art which is at its best when one is unhurried and unharried) in Horicon Junction. He carried into actual practice a "Sermon to Travellers" written by a homespun poet many years ago. I can only recall snatches of it:

"Don't be a clam when you travel,
Don't sit like a mute in your seat,
There's a heap of good tales will unravel
If you chat with the ones that you meet.
For you'll benefit if
You don't act like a stiff

With the folks that you meet on the cars."
Or at Princeton Junction!

When Dr. Evans, on occasions, found no one at Horicon Junction, he was never lonely or restless for he had in his pocket or grip dissertations by Plato or Aristotle or Saint Paul. With no telephones or doorbells to answer, no appointments to fulfill, no meetings to attend, no organizations to address, he could quietly concentrate, and commune with the great minds of all time. He did some of his best thinking, some of his best writing, in Horicon Junction! And he did it all on marginal time, time he might otherwise have wasted.

Perhaps the greatest conflict in the minister's life is his fight for time to study. When a student in a Seminary he is taught by professors speaking with a straight face, that when he becomes pastor of a church he must go to his study every morning at eight and remain there in uninterrupted study until twelve or one o'clock. That is the ideal, and congregations should cooperate more in making this possible for the ministers. But how hard it is to carry through such a program! And how difficult to find a stretch of time for the reading of a book! Those long stretches of time never come, except perhaps between midnight and two or three in the morning, when every God fearing man ought to be asleep. When, then, shall a man do the reading he ought to do? He can do it only on marginal time.

Doctor Robert E. Speer served as Secretary of the Board of Foreign Missions of our Church for almost fifty years. During that time he commuted daily to New York City. His life was a full one. He had little leisure for reading. How was he able, then, through all those years, to read and really read, on the average of one hundred and fifty worthwhile books a year? By merely making good use of odd moments. By always having some good reading with him on the commuter's train, or at Horicon Junction, or at Princeton Junction.

We are always looking forward to that excellent sermon or article we are going to write when we have the time. We are forever promising ourselves to write that letter, now six months overdue, when the favorable opportunity presents itself. We feel quite righteous as we contemplate the great good we are going to do when the time is propitious and we get into more congenial surroundings. "Oh, the things I will do in my *next* charge!" Let us start doing them now, on the time we spend in Horicon Junction.

E.H.R.

THE PRINCETON SEMINARY BULLETIN

Edward H. Roberts, Editor Edward J. Jurji, Book Review Editor

Committee on Publications

John A. Mackay
Edward H. Roberts
Kenneth S. Gapp
Edward J. Jurji
Bruce M. Metzger
Lefferts A. Loetscher
Edna Hatfield
Hugh T. Kerr, Chairman

THE CHURCH, PREACHING, AND THEOLOGY

BELA VASADY

THE deepest meaning of a commencement day is paradoxical. The moments of both attainment and a new beginning are represented therein. And it is my belief that if we were to peer into the depths of the life of a Christian man, and especially that of a preacher and theologian, we would discover that basically it is nothing more than an unceasing series of commencement days. A Christian always realizes that of his own strength he can no more make amends for his past shortcomings, that his present status is reached only through repentance, and that he is but a pilgrim, a homo viator, christianus designatus, a man who has not yet attained his goal but, making use of the resources of the grace of God, is ever striving for perfection. The day of his final salvation is yet in the offing. That is the reason why he must make new decisions again and again, "forgetting those things that are behind, and reaching forth unto those things which are before," and "press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3:13. Thus in the pattern of the Christian mode of living and thinking the Church, preaching, and theology equally become an endless series of commencement days.

Let us consider first the Church. "Birds of a feather flock together," says an old proverb. I, however, believe that a Swiss theologian saw more deeply when he said, "Tell me what you think of the Church and I shall tell you who you are." For it is not everyone who lives within the Church, not everyone who goes to Church, who thinks or feels properly about that institution. There are those who consider the Church simply as a social club where they can conventionally fulfill the wishes and whims created by their social instincts. Others consider the Church as a "ticket office" and believe that by paying their church dues or making offerings they can purchase their tickets to Heaven; and if they should like to return to this land of earthly pleasures, they may even hope for the possibility of a round-trip ticket. Still others consider the Church as a spring-board and think that through their continued practice of jumping from this board they can throw themselves over into the eternal land of "Paradise Lost." Then, there are those who go to church for their spiritual enjoyment. When they sit in the church pews they think that they can assume a "balcony attitude"—because everything that takes place during the service is for their pleasure. They fail to realize the significance of true worship and that its reality in their lives is evidenced when they step through the church doors into the world to bear witness by their acts to the decisions which were made while they heard the Word of the living God. Finally, there are those who simply consider the Church as an outward institution through which salvation can be obtained, and think that to be born into the Church is sufficient guarantee, even without rebirth, for their salvation. Perhaps it is not necessary to mention that we can find this distorted belief, first of all, among the Roman Catholics, but it can also be found frequently among the adherents of the state-subsidized, Continental Protestant churches.

The aforementioned interpretations of the Church are especially erroneous be-

cause they disregard the fact that the Church can only be considered as a living organism, and that this living organism did not come into being by human initiative, individual or social, but by the creative act of God, and is thus "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord, in whom ye also are builded together for an habitation of God through the Spirit." (Eph. 2:20-22.)

This dynamic aspect of the Church, or rather of the community comprising the Church, which is acted upon from above, is very appropriately interpreted in the 54th question and answer of the Heidelberg Catechism where, in answer to the question "What dost thou believe concerning the Holy Catholic Church of Christ?" it is stated, "That the Son of God from the beginning to the end of the world, gathers, defends, and preserves to himself by his Spirit and Word, out of the whole human race, a Church chosen to everlasting life, agreeing in true faith; and that I am and forever shall remain, a living member thereof." During the reading of this answer we can envision the ceaseless recruiting begun and continued by Divine initiative through the Word and Holy Spirit from the beginning of the world unto its end. We can realize that the members of this spiritual army did not gather under the banner of Christ in order to guarantee their own salvation, but only because they consider the cause of God as ultimately the only true cause, and know and feel what it is to have God, through His Word and Holy Spirit, gather, defend and preserve the Church for Himself as his chosen people. "Fecisti nos ad te," said Augustine. (Thou hast made us for Thyself.) The Church exists so that in it and through it by personal decisions and new beginnings we may daily learn that "of God, and through God, and to God, are all things. To him be the glory forever." (Rom. 11:36.)

But by what means does God's recruiting transpire? What makes our life a perpetual commencement agreeable to God and marked with obedient decisions? What qualifies us to be members of the Church? It is God's Word and Holy Spirit as they cooperatively and simultaneously move, form, and urge us to make decisions while the Word of God is being proclaimed. "Est autem ecclesia societas fidelium, in qua evangelium recte docetur." The preaching of the gospel is God's chosen weapon given to the ministry of His Church. And I know no one who can be more grateful than he who can say that God called him to preach the Word. Thus the Apostle Paul cries, "Now thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." (2 Cor. 2:14.) Do you know what happens when the Word is preached? God's eternal predestination is realized. Therefore the Apostle, in continuing, says that the preacher of the Word is nothing else than a "sweet savor of Christ unto God in them that are saved and in them that perish; to the one we are the savor of death to death; and to the other the savor of life unto life." (2 Cor. 15:16.) Is it a wonder, therefore, that upon seeing the marvelous and terrific significance of this ministration the Apostle immediately asks, "And who is sufficient for these things?" (2 Cor. 15:16.)

My dear friends, the secret of good preaching lies in our daily use of this question and the statement of our reply thereto. When we believe that the effective preaching of the gospel is nothing other than the skillful application of exegetical, homiletical, and pastoral rules, we erroneously answer this question because we expect to qualify ourselves for the

preaching of the gospel through our own energy and ingenuity. In the meantime we forget that the true preaching of the Word, the true "sermo," is that which is "conceptus de Spiritu Sancto," conceived by the Holy Spirit. I cannot refrain from relating a humorous, but instructive anecdote. A teacher of religion tried to make his pupils understand the reality of divine providence, and for this purpose he thought up a brief story: A man was hurrying along the street when an approaching automobile struck him and ran over him. But, wonder of wonders, the man escaped injury because he fell between the wheels of the car, not under them, and the car passed over him. "Well, children, to what could he attribute this?" asked the teacher. "To coincidence," replied one child. The teacher, seeing that none of the children thought of Divine providence, continued: The man walked on and pretty soon another auto knocked him down, but again he escaped injury. "What could be the reason for this, children?" he asked. Again a child volunteered, "The man was just plain lucky." The teacher repeated the incident for a third time. The man was again walking, he was struck again, but again suffered no injury. "Well, children, how do you explain this?" asked the teacher who was now certain that he would get no reply other than that of Divine providence. And again a child volunteered to answer. "Teacher, they say that practice makes perfect," was the astounding reply.

Now, let me ask you: Is it true that human practice makes us masters of the preaching of the gospel? I believe it would be a half-truth if we replied with a simple "yes" or "no." For although in the process of his daily preparation and practice the preacher may attain a higher degree of perfection, he should never forget that he cannot become an effective preacher, a "sweet savor of Christ unto God" by his own strength, skill and practice, but only by the qualifying grace of the Holy Spirit. So the Reformers taught when they spoke of the "testimonium Spiritus Sancti internum," i.e., the inner testimony of the Holy Spirit. The preaching of the Word, therefore, wherever and whenever that is the true ministry of the gospel, must be considered as the miraculous act of the saving grace of God.

I have no time to go into detail describing how Christian preaching should not be conceived. I merely refer to the fact that the aim of true preaching cannot be an aesthetic or spiritual entertainment; nor is it an attempt to invoke religious experience through human means, nor mere instruction or the exposition of historical facts, or mere enumeration of moral precepts. The purpose of true preaching is something far different. It endeavors to evoke an existential decision from the hearers of the Word through the intermingling functions of witness-bearing and protesting. It is the duty of the preacher to bear repeated testimony to the historical facts of the Gospel and to its eternal truths. But he cannot execute this function of witness-bearing without at the same time protesting against false human philosophy and heresy. In the real preaching of the Word there is no witness-bearing without protesting and no protesting without witness-bearing. It is for this reason that the Epistle written to the Hebrews calls the Word of God a weapon sharper than a two-edged sword (4:12), and that at the time of his call Jeremiah heard the words, "Behold, I have put my words in thy mouth. See, I have this day set thee over the nations and over the kingdoms to root out and to pull down, and to destroy and to throw down —(this apparently being the command to protest)—to build and to plant,"—and building and planting can only be done by bearing witness. (Jer. 1:9, 10.)

But we are just arriving at the most important condition of effective preaching. Who is he who can bear testimony to the revealed truths? And who is the one who can protest uncompromisingly and through his protesting can "cast down imaginations, and every high thing that exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ"? (2 Cor. 10:5.) Only he who has already heard the witnessing and protesting Word of God spoken repeatedly to him when he has been driven to a willingness to study and apprehend the revealed truths of that Holy Book. Only he who proves to be sufficiently humble and willing and thus will not be as the "many who corrupt the Word of God, but as of sincerity, but as of God, in the sight of God (he) speaks in Christ." (2 Cor. 2:17.)

Thus, dear friends, we are approximating the proper comprehension of the value of *theology*. Because theology is not philosophy or excellency of speech or of wisdom; because it is not a closed system of human thought; and because the theologian is anything but "an abstraction moving on two legs," theology has eternal worth. It is my conviction that one of the factors contributing to the secularization of American Protestantism is the sad truth that many substituted their own religious philosophy for the theology of the Word and superimposed the methods of philosophy in the sphere of theology. Let us render philosophy its due regard, but let us remember that we respect it most when we leave it within its natural boundaries, within its scientific limits, and do not attempt to smuggle its methods into other realms. In my country there is a somewhat humorous description of the various types of national mentality illustrated by reference to boredom and philosophy. According to the description, boredom drives an ever-busy American to commit suicide; it would drive a Frenchman to kill the man who bores him; for a German even boredom is philosophy; and for a Hungarian philosophy is boredom. Now, allow me to assert that there must be a certain holy boredom, or even an attitude of holy dissatisfaction whenever the representatives of a secularized theology—men whose speech and preaching *is* with enticing words of man's wisdom (I Cor. 2:4)—seek to satisfy us with mere human philosophy when we know that the task of preaching and the science of theology which is subservient to it demand from us something entirely different, a humble obedience to the witness-bearing and protestations of the Word of God. And only if we encounter and appropriate these two functions of the Word of God can we become deeper theologians and better preachers. In my eyes the objective of theology as a science is the same as that of preaching, the Word of God to whose ministry we are called. And for this reason the method of theology is the same as that of preaching, namely, the joint act of witness-bearing and protesting. But while in preaching the functions of witness-bearing and protesting are united in a single existential act, in an act which involves the entire man with all his faculties, in theology, which moves in the sphere of reflection, these two functions are delineated more precisely and systematically. Theology makes good use of the methods of other sciences, of induction, deduction, and reduction, of analysis and synthesis, but she can make use of them only as ends subservient to her primordial purpose, to witness-bearing and protesting. One cannot be a good preacher without continually reverting to the quarry of Scripture out of which the rocks of sound theology are hewn. On the other hand, a theologian moving in the sphere of reflection can remain a scholar whose words are "of

sincerity, of God, in the sight of God, speaking in Christ," only if he proves himself to be a humble servant of the Word who recurrently participates in the existential act of preaching so that his theology does not become pedantic and an academic pastime.

Thus it becomes clear that both preaching and theology are functions of the Church, and if you as Christian men prove yourselves to be useful servants, your preaching and theology will have become an unceasing series of commencement days. Woe unto that young man who on his commencement day, while reflecting upon his academic accomplishments, is tempted to say to himself, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." (Luke 12:19.) The significance of Commencement Day for you should not be the end of ingathering, but rather a new beginning of seed sowing which leads increasingly to richer harvests.

Finally, let me call your attention to one more concern. When the Allied troops landed in Africa, Churchill sent a message to the soldiers saying, "This is only the end of the beginning and not yet the beginning of the end." And when the Sicilian landings were accomplished, President Roosevelt commented, "This is already the beginning of the end." During the war when bombs exploded around us and buildings were blasted above us, and hunger and pestilences appeared everywhere, many on the Continent thought that the end had come, the end of the world itself. And yet, if they had glanced into the Word, they would have learned that all this misery is only the beginning of sorrows. Before the real end, God's own people, not one or another nation, must suffer and become hated by all other people for His name's sake. "And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world for a witness unto all nations. And then shall the end come." (Matt. 24:12-14.)

In these days the notion of one world is often the object of our aspirations. Do you know when this will be realized? The Scriptures have an answer. That happy day will dawn when the gospel shall have been proclaimed in all the world. Neither with "push-button" wars, nor with "push-button" peace treaties, nor even with compromised peace treaties can the one world idea be achieved. It can only be realized by God's grace as the consummation of a series of commencement days in the life of the Church through its preaching and theology. "Go ye therefore and teach all nations . . . teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20.) Let us therefore celebrate the hallowed significance of commencement each day throughout our pilgrimage as preachers and theologians, according to the commandment of our Lord.

THE PRINCETON INSTITUTE OF ECUMENICS

It is proposed to inaugurate in 1947 an Institute of Ecumenics. This Institute is designed to deal with the major frontier problems which confront the Christian Church in its missionary program and world-wide relations. It will meet for one week immediately following the Institute of Theology, the dates being July 21 to July 25.

OUR HIGH CALLING

STUART NYE HUTCHISON

THE Epistle to the Hebrews was an effort to reconcile the Jews who had become Christians to the passing of their ancestral faith. These men and women had professed Christianity. They had accepted Jesus as the long-expected Messiah. But they were still intensely loyal to the traditions of their race. There were times, in spite of the new and radiant hope that had come to them, when they were sad. They had been reared to honor with all their hearts the teachings of the prophets, which to them had always been the final oracles of God.

Now the person and teachings of Jesus had superseded those of the fathers. Something new and wonderful had come to them, and they were glad. But they were sorrowful, too, as they thought of all they must give up to realize it.

Perhaps some of you can remember years ago when your father decided to build a new house. The family was growing and larger quarters were necessary. The old home that so long had sheltered the household was no longer adequate. But when it came time to leave there was a pang of sadness in your hearts. You thought of the association of that dear old house; of the good times there; of the little children who had laughed and played there; and of all the memories of the years there. You pleaded that it might remain. But your father knew better. He showed you it was no longer sufficient. He promised you the new house would stand on the old foundations, and much of the old material would be used in constructing it, and you would have a better dwelling place than the old.

If you have experienced, or can imagine, a situation such as I have here pictured, you can in a measure appreciate what these Jewish Christians were passing through. They loved the old house. For centuries it had sheltered their race. Every nook and corner of it was dear to them.

In the music room David had sung to the accompaniment of the harp. There had been heard the voices of Asaph, and Miriam, and Deborah. In the prophet's chamber Elijah had slept, and Elisha, and Isaiah and Amos, and many another messenger of God who had tarried there on his way.

At the family altar had presided Abraham and Moses and Samuel and Nehemiah. On its walls hung the trophies of her warrior sons, Joshua and Samson and Shamgar and David.

In those ancient halls the love of Hannah, and Ruth and Esther had blossomed and left behind its eternal fragrance.

Is it any wonder that they were reluctant to leave it, that memory and sentiment clung round it still? But the apostle tells them that the old house is no longer a safe habitation, that another dwelling is to be built on the old foundations, and that there they are to abide forever.

"It signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." These words, written for a situation in the second century, are pertinent and comforting for that through which the Church is passing now. We have only to look about us to know that the world is in the midst of cataclysmic changes. Old institutions, old doctrines, old values, old opinions, dear

as life itself to our fathers, are being weighed in the balance, and many of them are going into the discard. To all of us, there comes at times the question, "Is everything that was precious to our fathers, everything that was dear to us, to go?"

Where shall we find an answer to our question—where but in these words of the Epistle to the Hebrews we have just quoted, which have explained every other crisis through which the Church has passed?

Let us remind ourselves of a few of the changes through which the thinking of the world is passing. First that which was once called security is gone.

In one of our universities a questionnaire was submitted a few years ago to the members of the graduating class, in which was this question: "What most of all do you desire in life?" The answers came in many forms. Behind almost all of them was the wish for security.

Most of us who are older have been striving for the same goal. We have for example saved as we went along, and tried to invest wisely all the time thinking of some quiet harbor to which we could retire in the evening of life with our loved ones and our memories. Where now is that security for which we planned?

But is its passing so great a misfortune? Shakespeare in "Macbeth" put into the lips of Hecate these words which are eternally true: "Security is mortal's chiefest enemy."

An eagle in a cage has security, but that is not the life for which an eagle was created. Taking away our temporal security is like opening the door of his cage to an imprisoned bird. The soul is set free to range the far distances of faith and to discover new lands of promise, and it was that for which we were created.

Again, humanism, that philosophy based upon the all-sufficiency of man, which has been the only belief of millions of men and women of our day, has been swept into the discard by the events of this tragic era. "For Science," said the modernist, "nothing is impossible, and education can cure all the ills of mankind. What is the use of God?"

So the humanist dropped the Pilot and set out to sail the seas alone. But Science has failed him, and he has learned through tragic experience that education alone cannot save man from his own depravity. The storm has come and he does not know the way. Once more he is seeking wistfully for the Pilot whom he dropped back yonder.

Another barrier in the way of the coming of the Kingdom which the Providence of God is removing is intolerant pride of race and clan. The war just ended was started on the assumption that one race alone was fitted to rule the earth.

If we are frank most of us will confess that there has always been in us some of this feeling as we have thought of other races or of other classes in our own or other lands. But humanity is on the march. Not only has Hitler's impudent assumption that one people is superior to all others been discounted, but many of our own cherished convictions, we have discovered, are no longer tenable.

Donald Hankey wrote some lines concerning the London Cockneys in the First World War which one remembers. These men were, many of them, the problem of the police and the despair of society. Then the war came and the empire needed every man: they took these young men, of whom no one expected anything, and put them in uniform and taught them to obey, and turned their faces toward the stars, and the world knows the story.

Shoulder to shoulder with the men of Oxford and Cambridge and Edinburgh they wrote their names in glory on every battlefield of the war. There was a great-

ness in their souls that forever erased the social limitations which had been set for them.

These days have quickened the social consciousness, and widened the horizon of us all. A generation ago we spoke of China and the Chinese with smug complacency. Now China is an honored member of the family of nations, and her people are the bravest of the brave. Perhaps again a star is to rise in the East to point a seeking, sorrowing world to the Christ.

Again the sectarian lines which have retarded the progress of Protestantism are being obliterated by the flood which has come upon the earth.

We in America, with our sadly divided Church, are being driven, in spite of ourselves, to a realization of how inconsequential are the opinions that separate us, and how supremely important is the one great truth that unites us. As one of our great Protestant leaders put it: "When we talk about what we believe we differ; but when we ask the question: 'In whom do we believe?' we are all one."

To the advancing powers of paganism and of superstition we must present a united front if we are to win in the titanic struggle with the forces of darkness. What is it that remains?

In one of Mrs. Humphrey Ward's books she tells of a young man who had been reading Voltaire. Absorbed in his book "The Contradictions of the Bible" he sees the walls of Christian faith falling about his ears and, throwing back his head, he laughs. Voltaire has made an end of all that superstition. But suddenly he lifts his head as he remembers that Voltaire has been dead for a hundred years. He turns his eyes to the window and sees yonder a great Christian Church. How vain now seems the mockery of the long-dead Scorner as he stands face to face with the living Christ.

"Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus
Constant will remain."

A young marine in New Guinea wrote home, "I never had much interest in missions, perhaps because I knew so little about them. But I have seen these noble men and women and what they have done with these ignorant savages. I tell you, it is not what we have, battle-wagons, and tanks, and B-29s that will save the world. It is what they have, and if God spares my life till the war is over I am coming out to join them."

What does this age ask in a Christian minister who is effectively to serve his generation by the will of God?

First, of course, he must be a man of God. As he looks out on suffering humanity the words of Christ must be his watchword: "For their sakes I sanctify myself." The Christian ministry can never rise higher than its source—the life that is hid with Christ in God.

Second, the age is calling for men with evangelistic fervor. We who are older can remember the mass evangelistic movements of several decades ago, led by men like Sunday, Chapman, and Gipsy Smith! The day of this form of effort is past. We are coming back to the method of Christ, who dealt with souls individually, as with Nicodemus and the woman at the well.

Of Andrew it is written, "He first findeth his own brother Simon, and saith unto him, 'We have found the Messiah.'"

In the speaker's church we have an organization such as is quite common in the Presbyterian Church U. S. It is a little group of men, doctors, merchants, bankers, about fifteen in number, which meets for luncheon once a week. At this luncheon names and cards are distributed of men in the community who are out-

side the Church. During the week the members call upon these men seeking to induce them to accept Christ and enter the Church. At the next luncheon each man gives his report and plans for the following week are discussed. This goes on twelve months in the year and has been the means of bringing hundreds into Christian fellowship. Hosts of men and women outside the Church are waiting for some Andrew to lead them to Christ.

Again this new day demands of the Church a more definite emphasis upon Christian Education.

In the first year of the war the speaker sat at a dinner in Princeton next to Dr. Emil Brunner, at that time a guest professor in this Seminary. I said to him: "It seems almost unbelievable that Germany with its long Christian tradition, a people which has given to the world many of its greatest spiritual leaders, should so soon have turned from the faith of its fathers and become pagan."

"Ah," he replied, "there is where you make your mistake. The paganism of Germany was not a sudden thing. For over half a century God and religion have been gradually disappearing from the schools of Germany. Education has become secular. A generation has arisen which acknowledges no God and no longer regards those basic moral sanctions which are the safeguard of national and international harmony and decency. That is why the churches of Germany are empty and the nation has turned its face toward the darkness in the wake of Adolph Hitler."

There is but one sure cure for the evils that threaten our democracy and that is a return to God, a building again into young manhood and womanhood of those beliefs which make character. Without a background of Christian Education democracy cannot survive.

Let us look at this thing which we call Christian Education. It begins, it must begin, in the home. It would be difficult to find a man who has attained distinction as a moral or spiritual leader of his day and generation who did not come from a Christian home.

What of the future, for religion in many homes has almost disappeared. We recall that incident in the life of Hezekiah when the King of Babylon sent messengers to visit and congratulate him upon his recovery from sickness. Hezekiah treated them royally and sent them on their way. After their departure Isaiah came in and said to the King: "What have they seen in thy house?" A searching question that!

Suppose foreigners who knew nothing of our religion were to visit for a week in the average so-called Christian home. What would they see? They would see shelves lined with secular books. They would see on the tables secular papers and magazines. They would see on the walls only secular pictures. They would listen to the conversation of the dining room and the fireside. It has altogether to do with politics and gossip and sport. They would go away at the end of their time impressed with the thought that there was no religion there, or, if there was, it plays no real part in the lives of the people who reside there. And children are growing up there taking on the color of their surroundings. Is it any wonder that God is not in all their thoughts?

In Dickens' "Bleak House" he tells the story of the death of Little Joe. He was asked if he knew a prayer. The dying child looked bewildered. He replied that once down at Tom-all-Alone's had been a gentleman they said was a-prayin', but it mostly sounded to him like he was talkin' to himself. He didn't know nothin' about it, he said.

It is not difficult to find present day parallels to this pathetic incident. One of my friends, a minister, told of being in-

vited one evening with his brother, a missionary, to dine at the home of a fashionable acquaintance of them both. As they sat down the hostess called on one of them to return thanks. When he had finished the small boy of the house said, "Mother, what was that man talking about?" She was embarrassed and tried to ignore him. The child persisted: "Mother, what was that man talking about?" She had to tell him that he was praying. The child had never heard anything before like that. There are so many Little Joes.

Not only the home, but the Church also must be roused to its responsibility here. If parents do not respond to the call of responsibility, and if the state will not, then the Church must. I am one of an increasing number who believe that the Protestant Church must eventually, like the Catholic, take over the week-day instruction of children. In the meantime, our Churches must give more time and thought and money to Christian Education.

Moreover this new day demands of every one of us a new zeal for a Christian world.

Some months ago, we met a business man in the northwest, an elder in one of our churches. He had been in Russia for many weeks, traveling from the Baltic to the Black and Caspian Seas. He had visited the great cities of the Soviet Republic and interviewed all classes of people. He said: "The Church today has in Russia the greatest opportunity it has known for a thousand years. When the revolution came they swept the Church out with the rest of the czarist regime. But no revolution can destroy the hunger of the Russian heart for a religious faith. Russia is today reaching out its hands to God."

We told of his words in a Church in Southern California. After the service a naval officer said: "I was so interested in what you said. My brother has just come home from Russia and he tells the same story."

The secular press would have us all believe that Russia is the world's greatest menace. It can be that or it can be the Christian Church's greatest opportunity since the Ascension.

Think for an instant of that vast stretch of the world, reaching from the Carpathians in the West to the China Sea on the East, embracing the Soviet Empire, India, and China, over one half of the earth's population, reaching out hungry hands and hearts to the Christian Church of America.

Over half a century ago Guido Verbeck came home from Japan and pleaded with the Church in America. He told us that the door of Japan was open, that we could take that island empire for Christ. He pleaded in vain and was gathered to his fathers. Years after Dr. Speer came to our churches with the same appeal and again the Church did not listen. But later we gave thousands of our finest young men and expended untold billions of dollars to keep Japanese paganism from destroying our civilization.

What are we going to do with this challenge God is laying at the door of the Church? Years ago it was not always easy to press home the claims of missions in the face of the narrow provincialism of many Christian people. Now this is a thing of the past. This war has brought home to every thinking man and woman the interdependence of all nations and races. We can no longer as Christians justify an isolationist attitude in the matter of our faith. The imperialistic vision has been growing in the mind of the Church. In addition to the need of the world and the mind of Christ we must proclaim the saving truth of the Gospel to all the world to save ourselves from being submerged.

These are a few of the paths down into the future that await the Christian minister. They are not easy roads. But we do not travel them alone.

Shakespeare's play "Henry the Fifth" has always been a favorite of mine. It has recently been put upon the screen and some of you doubtless have seen it. The finest parts of the play do not appear upon the stage. It was the night before the fateful battle of Agincourt. King Henry, better known to his people as "Harry," with ten thousand English yeomen, was encamped on the plains of Normandy. Facing him, waiting for the dawn, were fifty thousand French veterans. As they looked across at the mighty force against them the English recruits had become panic stricken. That night King Henry did not sleep. All night long his tall form could be seen moving through the English camp, grasping trembling hands, smiling into frightened faces, whispering words of cheer and courage and hope to his little army. The next day the English archers overthrew the French Knights and broke the power of feudalism.

Shakespeare, with that genius which was his, tells us what it was that transformed those men, fearful and afraid, into an invincible power on the day of battle. It was "a little touch of Harry in the night."

As we look on toward tomorrow there is much that fills us with doubt and foreboding. We, too, need the touch of an unseen hand and to hear a voice that speaks to us, "We are going out to battle on the morrow and I am going with you, and I am going before you."

COMING EVENTS

The following events will be of interest to Alumni:

March 3	1:40 p.m.	Third term classes begin
March 12		Day of Convocation. Three addresses by Emile Cailliet, Litt.D., Th.D.
March 25	7:30 p.m.	Address by Dr. Frank Aydelotte, Institute for Advanced Study, Princeton
April 20	11:00 a.m.	Sermon by President John A. Mackay in connection with the Bicentennial Celebration of Princeton University, University Chapel
April 21-24		Stone Lectures by Dr. W. A. Visser 't Hooft
May 18	4:00 p.m.	Baccalaureate Service and Communion, Miller Chapel
May 19	10:15 a.m.	Stated Meeting of the Board of Trustees
	12:30 p.m.	Club and Class Reunion Luncheons
	4:00 p.m.	President's Reception, Springdale
	6:30 p.m.	Alumni Banquet, Whiteley Gymnasium
May 20	10:30 a.m.	Annual Commencement
May 27-August 15		Summer Term for study of Hebrew only
July 7-17		Princeton Institute of Theology
July 21-25		Princeton Institute of Ecumenics

GRADUATE WORK AND ITS RELATION TO THE LIBRARY

Henry Snyder Gehman

PRIOR to the First World War many Americans upon their graduation from college or the theological seminary continued their studies in European universities. In numerous instances no degree was sought, but the student was satisfied merely with the broadening influences of travel and contacts with scholarship in a foreign land. On the other hand, many men returned from European study with the doctor's degree and were qualified to teach in colleges, universities, and theological seminaries. Advanced studies, however, gradually developed in this country, and a doctorate from a first-class American institution represented work as thorough as that required in a German university, and in many cases perhaps better fitted a young man for teaching in the American scene. With the close of the First World War American higher degrees received more prestige at home, and now with the collapse of Germany our country has a unique opportunity in the development of scientific scholarship. With conditions no longer as they obtained before 1914, when many Americans pursued their graduate studies in Germany, more students now will secure their doctorate in the U.S.A. In fact, with our economic resources and well-trained scholars on the faculties of various universities and theological seminaries, our country is in a strategic position for further developments in the educational field and in the domain of scientific research in the broad sense of the term. For the main part, scholarship is now in the hands of the English-speaking world, and in the present hour this country has an opportunity as well as a duty in the promotion of scientific scholarship. With the shift of graduate work from the continent of Europe to America we shall have to educate our future teachers and professors and also be ready to admit to our graduate schools foreign students, who a few years ago would have completed their studies in other lands.

In our discussion of graduate work at Princeton Theological Seminary we may mention, in passing, the Th.M., which has its value for men who desire specialized study for a year beyond the B.D. Among the requirements for this degree is a thesis of special merit, and naturally this should require considerable research in the library under the guidance of a professor. For the most part, however, the candidates for the Th.M. intend to go into the pastorate, and in the end they do not have the leisure to continue research. Obviously they will have to rely on the results of research by other scholars, and in this way enrich their store of knowledge. Thus research will have an influence upon the life and thought of the Church.

A few years ago Princeton Theological Seminary inaugurated courses leading to the Th.D. degree, and the few doctors who have been graduated have already achieved a reputation in their chosen fields of scholarship. In this discussion of graduate work we shall have in mind especially the candidates for the doctorate, because for about three years all their work is centered in the library in association

with their professors. In any consideration of work for the doctorate the question arises: "Should a man take a doctor's degree for its own sake?" Too often men have the mistaken idea that a degree adds to their prestige or to their effectiveness in a parish. As of old, so today there still are those who love "greetings in the markets and to be called of men, 'Rabbi, Rabbi.'" But unfortunately no higher degree can add one cubit unto a man's stature, nor is it a key that will automatically unlock the difficulties of life. In fact, one of the basic requirements for teaching and preaching is plain ordinary common sense; without this fundamental basis no degree will lead to a successful career.

Should a man work for a higher degree merely for the sake of the degree? If the doctorate is sought solely for the title, it is not worth the severe labor it entails. No degree is an honor to a man, unless in his professional life and work he honors the degree he earned by hard study and research. A student who undertakes graduate work should know what it is about. If he discovers that his heart is not in the work, he should have the courage to quit or the faculty should ask him to leave before too much time is wasted. No research can be successfully prosecuted unless the student has a love for the truth and finds a thrill in unravelling difficulties and in making discoveries. Certainly any man who works for a doctorate has no right to expect to live in a country club; he should regard all the prescribed courses and requirements as means to an end, not as onerous and distasteful duties. The Th.D. is primarily a research degree, and it should never be regarded as just a few jumps beyond the B.D. In speaking of research we do not limit the word to investigations in archives and documents; it is understood to refer, in the broad sense of the term, to making any original contributions to theological thought.

Any work for the doctorate demands a reading knowledge of certain languages, and clearly the requirements of foreign languages are not hurdles placed in the way of an ambitious young man nor encumbrances designedly imposed to keep down the supply of doctors or budding professors. These tongues are tools a research worker must have; they are implements indispensable to both student and professor to unlock the rich treasures in our library and to keep abreast with the literature which flows as a constant stream from various centers of learning. It seems inconceivable that a man can do any theological research without a knowledge of Latin and German as minima. No science of any sort can be studied without reading German books and periodicals. What the second modern language may be, will depend upon the literature in the particular field of specialization. There is an ecumenicity of scholarship which transcends the limitations of national prejudice and provincial outlook, and many of the finest contributions to theology have not been translated into English, and doubtless never will be. A graduate student must make up his mind to spend many hours in the library mastering the literature in his special field. For graduate study and research foreign languages are not for occasional use, but as the student works in the library he must continually read and consult books and periodicals in foreign tongues.

In training men adequately for the degree we need students who will not chafe under requirements, and obviously our candidates should still be young, if we wish to see the best fruits of our labors. A young man is still in the formative state; his mental habits are not yet fixed. He should have less prejudice, and it should be easier for him to view a subject

objectively than for a man who begins his studies in the thirties. At a certain time in life the human organism can no longer undergo the ordeal of long and sustained effort in acquiring the elements of knowledge; the time to lay the foundation for one's life-work is during young manhood, when both mind and body are still pliable and responsive. There is exacted in scholarship a certain grind, and the habits of research should be developed at an early period in life. These, however, are not ends in themselves, but the freshness of original theological scholarship will keep the thought of the Church pulsating with a buoyant life.

Occasionally, however, due to circumstances beyond his control, a good student is forced to postpone his advanced studies for a number of years. It also happens in some instances that after a minister has had a successful pastorate, he is challenged to teach in a theological seminary; in such a case the situation demands that he prepare himself for the particular chair. From time to time there occur these special cases where a mature man has to go to class with younger men and on the same level prepare himself for a new position. Here is where a graduate school can respond to the needs and life of the Church. Although there are these notable exceptions, it seems fair to say that we can accomplish most with men well under thirty-five, when they still have the *élan* required to explore the sources of knowledge in the library. A number of years beyond the doctorate are required for the maturing of abilities and of knowledge, and by the time a man has reached forty, he should have his life-work well in hand. In the last analysis we must admit that the Th.D. is a young man's degree. For after the scholar has mastered his subject and developed proper procedures, he should have many years before him in which to make his contributions to the Church.

Obviously no professor and no student can own more than a small portion of the books required in the work for the doctorate. Any graduate work in theology demands access to a library that is complete in having the standard works in the various theological disciplines and is continually replenished with new books and periodicals as they appear. In plain terms, the library has to be kept up-to-date if respectable graduate work is to be done. In graduate studies the professor and student are engaged in a common enterprise. Generally speaking, the student himself should find the theme for his dissertation in connection with his reports in the seminars; that is far better than blindly undertaking a field of research for the simple reason that it is assigned by a professor. At all times a graduate student must learn to think for himself. Under no condition should he permit himself to become a cringing disciple of his mentor, a timorous echo of his preceptor, or a second edition of his major professor. Independent work in the library should develop a refreshing spontaneity of approach and presentation of subject matter.

Graduate work consists not only in taking courses and in acquiring an extensive acquaintance with the field of specialization, but in blazing new trails in knowledge. Stress must continually be laid upon original work and in going to the sources of knowledge. This demands that the professors who teach graduate students be responsible for fewer undergraduate courses in order to direct adequately the work of the advanced students. This implies furthermore that ultimately a larger number of assistants will be necessary to relieve the graduate professors of an excessive number of hours in the classroom. At this point, however, it must be noted that the professor is not merely a director; by his own example he himself will have to use the facilities of the library

and publish books and monographs. A successful teacher of graduate work will not be merely a passive spectator on the bleachers, but he will train with the team and take his "punishment" in the scrimmage. The European universities obtained their reputation through the published works of their professors, and if we expect to train adequately future professors and research workers, the teachers of graduate students will have to take an active part in learned societies and make their own contributions to knowledge by engaging in research and publishing their results. It is idle for us in this country to speak of filling the gap in scholarship left vacant by the collapse of Germany unless graduate faculties are interested in original research; indeed we must do more than lean upon the work of both predecessors and contemporaries. If our published works be authoritative, we shall attract students of high caliber from this country and foreign lands.

Our library at Princeton Theological Seminary is excellent and well supplied with materials for research. Yet we are seriously handicapped in having our books scattered in two separate buildings. For a more adequate program of graduate studies we need a modern library building to house our books and periodicals; that new library should have a number of carrells, where our men can pursue their researches with a sense of independence and without interruption. It will also need a number of seminar rooms, where the professor can hold conferences with his students and give instruction in an environment conducive to stimulating the spirit of research. A proper atmosphere for advanced instruction is created when the basic books required in a graduate course are accessible for immediate consultation and available for training the students in the proper methodology. A modern library building with proper facilities will play a vital part in fostering the camaraderie which should subsist between professor and pupil. In true graduate work the professor and pupil are companions in study and colleagues in research. Here is where the library and the program of graduate studies must be thoroughly integrated.

At the conclusion of his residence requirements the student will have to use the library more than ever before, as he prepares his doctoral dissertation; and this, by the way, is the most important part of graduate study. The writing of the dissertation may appear to be narrow specialization, but it does not necessarily have to be so. An extensive bibliography will have to be prepared, and the student must know the exact status of the subject up to the time of his investigations. Evidence of all sorts must be weighed, but the dissertation cannot be a rehash of old material. Here the candidate's work comes to fruition, and he reveals the extent of his outlook as well as his ability within a special topic; above all he can in this work prove whether he can do a good job. But last of all, no doctor's degree can be awarded solely for proficiency in a certain field; a dissertation must represent a contribution to knowledge by being based on original sources.

Princeton Theological Seminary now has a unique opportunity in preparing men to teach Biblical and theological subjects, and by maintaining high standards of instruction and training in research we can make a contribution to American and international scholarship. Original research, however, remains fundamental to any graduate work worthy of the name, and so the student must continually avail himself of the resources of our library. In advanced studies both professor and student are engaged in a joint undertaking, and they must always keep a humble frame of mind, a love for the truth, and a mind open to the truth regardless of its

implications and consequences. Productive scholarship must be accompanied by intellectual and spiritual freedom. Thus knowledge is pursued not as an end in itself, but it is dedicated to the service of the Church.

Now a library is not merely a building where books are deposited as in a museum, nor is the theological seminary interested in simply amassing volumes as does a book collector. With the integration of graduate courses with the resources in our library it becomes a living source of power for the Church. Well-trained doctors of theology leaving our institution will be qualified to make their contributions to the literature of the Church and prevent its thought from becoming static. In speaking of an up-to-date library we do not mean that only recent books should be purchased. We are bearing in mind that several centuries ago many volumes were written and edited which have remained basic for Biblical and theological research, and so, from time to time, as the opportunity presents itself, lacunae in our library will have to be filled with books published several generations or even a longer time ago. In the case of learned periodicals the early issues are as significant as recent numbers, and in subscribing to a journal it is always important to have the files complete in order that all the numbers may be available for research. A library, however, does not exist for its own sake; graduate work is not an endurance test or a form of indoor sport. As we purchase books for the library and teach our students in the proper methods of research, we keep within our vision the whole field of the Church and its intellectual and spiritual needs.

A number of scholars on several occasions informed the writer that they consider the library of Princeton Theological Seminary unique in its collection of books for research in various departments of theology. Unfortunately this fact is not generally known. Our graduate work and the publications by both faculty and alumni, however, in due course should make our seminary known as a center of advanced studies. If our graduate work is conducted on a high level, Princeton Theological Seminary will produce a number of young men who will advance American scholarship; in consequence our library will become a national theological center to which scholars and professors from other institutions will come for special research. A modern library building will greatly aid in making our materials for research available to the world of scholars, but, after all, this may sound like an abstraction. In the end, however, it remains incumbent upon the faculty of graduate instruction by their own work to extend the confines of knowledge through research and to inculcate a similar spirit in those students who are looking forward to a career of teaching.

THE PRINCETON INSTITUTE OF THEOLOGY

The aim of the Institute is to provide instruction, inspiration, and fellowship for ministers and laymen. The program includes courses of outstanding interest and importance for the understanding of the Christian faith and its application within the framework of contemporary life. The dates of the Institute for 1947 are July 7 to 17. All inquiries should be directed to the secretary of the Institute Committee, Dr. J. Christy Wilson, Princeton Theological Seminary.

THE PRESIDENT'S PAGE

Dear Alumni and Friends of the Seminary:

On the sixth of October Mrs. Mackay and I arrived back in Princeton from our long Latin American journey. In the course of seventeen weeks we had visited fourteen countries. The supreme impression with which we returned was that the evangelical community in Latin America is on the march and is developing in numbers and influence and devotion.

The journey had been undertaken at the request of the Board of Foreign Missions. It was the Board's desire that two former missionaries should return to their former field for a brief period of intensive work, both in the evangelical community and in the Latin American community in general. In the course of our journey, which was entirely by air, I spoke some two hundred times, ninety per cent of the occasions being in Spanish. The audiences, in their varied character, ran the gamut of Latin American Society. I addressed evangelicals in church buildings, the general public in theatres. I spoke to YMCA groups, to university audiences, to writers' clubs and to teachers' associations, to the inmates of a famous penitentiary, and at a great political rally of the APRA party in Peru. Mrs. Mackay spoke to women at different points on our journey. In *Theology Today* and *The Presbyterian*, and from time to time in other journals, articles will appear inspired by our experiences and dealing with diverse phases of Latin American life and thought.

The experience was strenuous but thrilling. It was particularly inspiring to meet Princeton Seminary men engaged in diverse missionary tasks all over the Latin American Continent. It was no less moving to find boys, now grown to manhood, who had once been my pupils in school or university in Peru, now occupying positions of trust in business, government, or the Church.

Absence and distance, and the human problem in its continental setting, made Princeton Theological Seminary stand out in our thoughts with a larger significance than ever before. The deep longing we discovered in the chief cultural centers for a spiritual interpretation of life, made that kind of theology which does justice to Revelation, and has a realistic, sympathetic outlook upon the human scene, a pressing intellectual need. Moreover, the evidence found everywhere of the new Roman imperialism brought home to one, in an overwhelming way, the importance of united evangelical action. At the same time, the growth of great evangelical churches in Latin America, and the increasing number of Latin American students who come to Princeton, filled one with a sense of responsibility and gave one a great hope for the part God wishes this Seminary to play in the thought and life of those southern lands.

As for the old campus itself, it is thronged in these days more than it ever was in its history. Never have there been so many students on the campus at one time. Men and women to the number of three-hundred eleven are enrolled. They hail from one-hundred eighty-four colleges and forty-nine seminaries. Ninety-one of the total are pursuing graduate studies. Almost one-hundred are veterans, studying under the G. I. Bill. The chaplains' group numbers thirty-six.

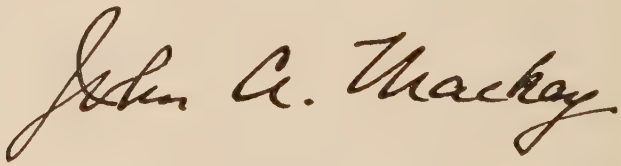
Acceleration being now over, the Seminary goes back to one graduation a year instead of four. The only reminiscence of the accelerated course will be a special class in elementary Hebrew for veterans, which will be given for twelve weeks during the summer. We shall henceforward devote part of each summer to a series of institutes. The *Institute of Theology* is already established as a great national and interdenominational event. Next July, the week following this institute will be devoted to an Institute of Ecumenics. In this institute will be presented and discussed several of the major issues of a practical, frontier character that confront the Christian Church today. After the Institute of Ecumenics has become established, there will be added an Institute of Education at which will be dealt with questions connected with the Christian faith in its relation to education, literature, the press and to culture in general.

We greatly miss the beloved Dr. Henry Seymour Brown who retired in August, in accordance with the General Assembly's ruling. In May we shall lose Dr. Kuizenga, who after nearly twenty years of distinguished service to the Seminary, is also approaching the age prescribed for retirement from active service. Dr. Hromadka will be returning next summer to his Chair of Theology in the University of Prague, and will be sorely missed by a mournful but grateful Seminary. Let us have your prayers in view of the very important faculty appointments which these retirements will make necessary within the coming months.

The new administration building is a joy to work in. How grateful we are for the magnificent response from the alumni which has made it possible.

Praying God's richest blessing upon your labors and with affectionate regards,

Yours very sincerely,



A TRIBUTE

UPON the occasion of his retirement, in accordance with the rule of the General Assembly, the Board of Trustees desires to record its deep appreciation of the service rendered by Dr. Henry Seymour Brown to Princeton Theological Seminary during the nine years which he has occupied the Vice-Presidency.

Responding in 1937 to an earnest call of the Board of Trustees and the President of the Seminary, Dr. Brown left an important position under the Presbytery of Chicago to head up the new Forward Movement which had been initiated by the Seminary with a view to securing the funds necessary for its development. During the intervening years the Vice-President has given himself unstintingly and with success to the important task assigned to him by the Board of Trustees. In loyal and affectionate partnership with the President of the Seminary he has cooperated in everything relating to the development and progress of the institution. By public addresses in synods and presbyteries he has stirred the Church to consider its obligation to support theological education. The atmosphere created throughout the Church by this campaign was an important factor in bringing it about that the seminaries were, at long last, included in the benevolence budget of the Church.

In cooperation with Dr. David Hugh Jones, the Seminary's Director of Music, Dr. Brown has made the Seminary Choir a spiritual instrument of the Forward Movement. Visits made by the Choir to more than five hundred Presbyterian congregations in the mid-Atlantic and New England states have brought theological education vividly before Presbyterian Church people and secured the loyal adhesion of many congregations to the cause of Princeton Seminary. These visits have proved a means of grace to multitudes of people, while at the same time bringing the ministry as a vocation to the attention of youth.

Dr. Brown has devoted himself, moreover, to arousing the Alumni of the Seminary to a sense of their responsibility towards their Alma Mater. By his clear vision and devotion, his wealth of telling facts, and the richness of his humor he has raised the morale of the Alumni, who, on their part, have responded by contributing generously to diverse Seminary projects. He has also had the satisfaction of securing some considerable gifts for the Forward Movement, and was the author, besides, of the new plan of annuities. Above all, he has radiated Christian friendship wherever he has gone and made a host of friends for Princeton Seminary. The fruits of these labors the Seminary will reap for many years ahead.

In the internal life of the Seminary, Dr. Brown has been a tower of strength and a fountain of friendliness. His warm devotion and his wealth of experience in the Church's service have been a constant help and inspiration to his colleagues and to all the students with whom he has come into contact. His loving presence will be greatly missed on the campus, but his memory will live on amid monuments which time will rear to his devotion.

The Board of Trustees in thanking Dr. Brown for his term of distinguished and fruitful service wishes him and Mrs. Brown many long and hallowed years in their retirement.

PRINCETONIANA

Lefferts A. Loetscher

Opening of Seminary

THE Seminary opened on September 16 with the largest enrollment in its history. A total of 356 students from 183 colleges are listed in the current catalogue. The opening address was delivered by Dr. Stuart Nye Hutchison, pastor of the East Liberty Presbyterian Church of Pittsburgh and a member of the Seminary's Board of Trustees.

The graduate and junior groups are particularly large, numbering more than a hundred each (118 and 105), with the senior and middler classes—vintage of the war years—somewhat smaller (56 and 59). There are also 18 special students. As these figures imply, there are a great many veterans in the two largest groups—chaplains among the graduate students and men from the line service in the junior class. There are ex-service men in the other classes also. One of the casualties of the war years was the larger part of the delegation of foreign students whose presence on the campus ordinarily adds so much to Seminary life. It is a pleasure to be able to report that visitors from abroad are this year with us in renewed force, from 18 foreign countries, scattered over all five major continents. The fellowship is truly an ecumenical one. From within our own country, 39 states and territories are represented.

The Faculty

It was a great pleasure to the whole faculty to receive back again on October 5 Dr. and Mrs. Mackay after their very strenuous missionary visit to South America. From the time they took off at the Newark airport on June 7 until their return four months later the journey was a continuous succession of enplanings and addresses. By such a strenuous schedule it was possible to visit fourteen different lands extending from Cuba and Mexico to Argentina. Both Dr. and Mrs. Mackay filled strenuous speaking schedules. The Spanish press in the various lands was frequently most appreciative in its comments.

Dr. Hromadka, too, was abroad this past summer, in an itinerary that took him to Britain and the Continent. Sailing on the S.S. Brazil on July 16, he found himself in the company of some fifty students going to conferences abroad, and soon became occupied with conversation and addresses. In Scotland he visited a former teacher to whom he owed much, Principal David Cairns, and was with him the day he died. After about a week in Britain Dr. Hromadka went to his native Czechoslovakia, where he occupied himself with studying the religious and moral situation and with making preparations for his own return to the University of Prague next year. Dr. Hromadka found his country making notable recovery politically and economically since his visit last year, but found the Continent even more exhausted morally and spiritually than he had expected.

The annual Faculty reception for students was held on October 17. Because of the unusually large enrollment this year the event took place in the Whiteley Gymnasium rather than in the Lenox Library. Invitations were extended to all faculty members, missionaries in residence, students, Princeton Presbyterian pastors,

and their wives, and about 450 were present. It was a busy time for Mrs. Mackay and the other ladies of the Faculty, with students, too, helping in various ways.

Sometime near the opening of every Seminary year the Faculty take a Saturday for a "retreat" at which problems affecting the life and work of the Seminary are informally discussed. This year, on November 16, the retreat was held at the Evangelical Deaconry at Liberty Corners in northern New Jersey. The fellowship among Faculty members on these occasions always proves stimulating and helpful.

Foreign Missions

The Students' Lectures on Foreign Missions were this year delivered by Dr. T. Z. Koo, widely known Chinese Christian leader, and at present a resident of Payne Hall. He is a fascinating speaker and throughout his four lectures, October 21-24, there was an unusually large number of visitors from outside the Seminary.

Alumni will be interested to know that the following missionaries are now in residence in Payne Hall, 38-44 Alexander Street, Princeton: Rev. and Mrs. A. D. Clark (Colombia); Rev. and Mrs. J. Y. Crothers (China); Rev. and Mrs. W. P. Fenn (China); Rev. and Mrs. C. Roy Harper (Brazil); Rev. and Mrs. R. A. Iobst (Nicaragua); Dr. and Mrs. T. Z. Koo (China); Rev. and Mrs. J. A. Napp (India); Mrs. S. L. Roberts (Korea); Mr. and Mrs. A. T. Roy (China); Rev. and Mrs. W. J. Skellie (Egypt); Rev. and Mrs. W. C. Smith (India); Rev. and Mrs. F. Scott Thompson (Egypt).

The missionaries in Payne Hall on an afternoon in the autumn invited all seminary students to a tea. This afforded a fine opportunity to become mutually acquainted and also for the students to get direct and authentic information concerning most recent missionary developments, problems, and needs in many lands.

The Seminary continues to maintain and foster its well-known missionary interest. Each year sees many seniors devoting their lives to this great field of service.

Alumni Gatherings

A number of interesting gatherings of alumni groups have been held recently. In connection with the annual meeting of the Synod of New Jersey at Atlantic City on October 15, a large body of Princeton Seminary alumni and some of their wives attended a luncheon meeting. Dr. Walter L. Whallon, of Newark, a member of the Board of Trustees, presided. Just to make sure that everything was "according to Hoyle," "McNamara's Band" was duly sung. Dean Edward H. Roberts gave some interesting information concerning the Seminary and Dr. Norman V. Hope, Professor-elect of Church History, delivered an address which was enthusiastically received by the alumni. Much credit goes to the Rev. Guy A. Bensinger, of Dutch Neck, who makes the arrangements for these luncheons each year.

At Harrisburg, on October 18, another representative group of alumni assembled in the Market Square Church. The pastor, Dr. Raymond C. Walker, who is a trustee of the Seminary, was host, and Dr. Charles A. Underwood, president of the alumni of this area, presided. Many interesting facts regarding the Seminary were given by Dean Roberts, and Dr. Hope gave a most helpful address on "The Minister and the Atom Bomb." An extended discussion was followed by a luncheon.

Still other Seminary alumni met in Philadelphia on December 2. There are many Princeton men in the Philadelphia area, and this constitutes one of the

strong district organizations of alumni. Dr. Mackay addressed the meeting and spoke on his recent visit to Latin America, describing the experiences and impressions of the visit to our good neighbors to the south.

Choir Visits Cuba

The Princeton Seminary Choir is already well known to alumni and friends of the Seminary through its ambitious program of Sunday visits to churches, reaching about three churches every weekend. These Sunday visits can, of course, be made only to churches in the northeastern United States, as choir members throughout the winter are occupied with their Seminary studies. This last summer, under the able leadership of its director, Dr. David Hugh Jones, the choir greatly extended its range of service by a trip through the southern states to Florida and thence to Cuba. The choir hopes next summer to visit the southwestern states and perhaps also to enter Mexico. Pastors in this area who would welcome a visit from the choir are invited to address Dr. David Hugh Jones at the Seminary.

We quote an account of the choir's visit to Cuba last summer written by an alumnus member of the choir, the Rev. Merle S. Irwin, assistant pastor of the Westfield Presbyterian Church.

"The Princeton Theological Seminary choir, under the direction of Dr. David Hugh Jones, has just completed a tour of Cuba where they sang 36 services during their eight day tour of the island, and a total of 46 services in the sixteen days of their trip southward.

"Leaving Princeton on the 28th of August, the first service was sung at the Barton Heights Baptist Church in Richmond, Virginia. There followed, in order, two noon day services at the Edenton Street Methodist Church of Raleigh, North Carolina, and the Presbyterian Church in Jacksonville, Florida.

"Arriving in Miami, the six cars were put aside and the choir took to the air lanes, arriving amidst a glorious welcome in Havana two short hours later. There followed in rapid succession a trip to 'El Mundo,' one of Havana's leading newspapers, where the choir was photographed while singing; a radio broadcast over station KMOX; and a service at the Methodist Church of Candler College.

"Sunday was a busy day! Beginning with the Presbyterian church at Salud 218, the choir moved on to the American Union church, Industria y Virtudes, where they sang two services—one to a Spanish speaking congregation, and the other to the only English speaking group they met on the entire Cuban tour. Then, after sumptuous dinners in various homes, the Chinese Presbyterian Sunday school was visited, and two Presbyterian missions in the suburbs of Havana.

"On Monday morning a chartered bus was waiting at the door of Candler College, and the twenty-four members of the choir scrambled for seats as the actual tour got underway. Heading eastward, the men sang their way across 800 miles of Cuban sugar cane, palm trees, tobacco fields, pineapple and banana plantations, and into the hearts of hundreds of Cuban Christians.

"Highlights of the week's trip included: a sunrise service at Matanzas, the first service of the new Union Seminary, which is being sponsored jointly by the Boards of the Methodist and Presbyterian churches, and which will be called 'The Evangelical Seminary of Theology'. Dr. Alfonso Rodriguez, our wonderful guide, interpreter and friend on the trip and a candidate for the Doctor of Theology degree at Princeton Seminary, is the newly elected President of Cuba's first Seminary. Other memorable services included those at Sancti Spiritus, one of Cuba's oldest cities; at Placetas del Sur, high point of the trip in respect to altitude, where the church is a converted tobacco warehouse; at Caibarien, on the sea, where an original coöperative investment of $80 has grown to $70,000 and now helps support a lovely church and college; at the Seventh Day Adventist College near Santa Clara, where there was a splendid group of ministerial candidates for that church; and at Progressiva College in Cardenas, admitted by all to be the finest and best in Cuba, where an evening concert was given, and five worship services the following Sunday morning.

"Arriving at their hotels in Miami at 3:45 A.M. Monday morning, the members of the choir were nevertheless on the road again by nine o'clock and headed toward home. Stops were made and services sung at the Presbyterian Church of Ocala, Florida; at the Kiwanis club meeting in Lake City, Florida; at the Central Presbyterian Church of Atlanta, Georgia;

at the Boys High School of Anderson, South Carolina; and at the Presbyterian Church of the Covenant in Greensboro, North Carolina. Although they had driven nearly four hundred miles that day, seventeen of the men drove all night in order to reach Princeton by registration time the following day.

"Perhaps a word is in order as to the type of service that was conducted on this tour. Eight or ten sacred numbers were sung in groups, ranging from the sixteenth century to modern day compositions, by composers of every nationality on the three main themes: The Advent, Crucifixion and Resurrection of Christ. Two students would speak during each service on their call to the Christian ministry, and one would speak on the need for ministers of the gospel today. Every testimony would be different! Each man, in turn, would give his witness to the power of Christ in his own life, in the hope that it might help those who were listening. So the first speaker might be a former V-12 student for the Chaplaincy; the next a son from the manse; then an Air Force pilot of the war, with 37 missions over Germany; followed by a Professor's son; or one from the farm; a son of a baker; or our one Chinese member, who is the first Christian to come forth from his pagan family in Hawaii. But regardless of backgrounds and the many ways through which he had wandered before answering the call, each man's witness was in most respects the same—Christ had spoken to him by name, and he was preparing to serve Him through His church. The services generally concluded with every one present joining in the final hymn. In Cuba, the choir would sing in English and the people in Spanish, proving as never before, that the gospel of Christ, whether in word or song, knows no barrier of speech.

"The members of the choir will probably never know how much help they rendered the cause of Christ in Cuba. The purpose of the trip was just to make friends—a Christian goodwill mission to our Spanish speaking neighbors—but one very real evidence of God's power came at the conclusion of the tour. Where 'The Evangelical Seminary of Theology' had four students enrolled at the time of the sunrise service at the beginning of the week, at the conclusion of the tour, there were twelve students ready to give their lives in service to the Master, in whatever way He would use them. One was a very prominent lawyer who 'received a vision during the service' and at its conclusion simply got on the bus and headed toward the Seminary.

"Altogether, the brief tour of this beautiful country was a source of inspiration to every member of the choir, and all of the men returned home mindful of several things: First, of the great way in which God has blessed *us* as a nation; Second, of the wonderful spirit of the Christian people whom we met; and third, of the great need and the many opportunities still awaiting the impact of the gospel among our Spanish speaking neighbors."

It is interesting to note that the choir received many appreciative letters both from the states traversed en route and from Cuba. One of the letters from Cuba said in part: "You may be absolutely sure that your sympathetic attitude, the Christian love which you invariably manifested, and the way in which you presented those hymns produced a deep impression on this people, the majority of whom are indifferent to the pure preaching of the Gospel but who were moved to their depths by the messages given and the perfect music produced." The letter reports that the director of a Cuban municipal band who heard the Seminary choir said "that he had never believed it possible that the harmony of a great orchestra could have been produced with human voices as you were able to do it." The writer adds: "May God bless you and grant that you may be able to return to us again to delight our ears with that sublime music."

Theology Today

It is a pleasure to observe that the circulation of *Theology Today* is still expanding. One of the ecumenical agencies, The Church World Service Commission, is undertaking to distribute regularly 150 copies of the periodical in Europe and 150 more in the Orient to libraries and to individuals in theological institutions. The contents of *Theology Today*, too, are attracting ever wider attention. One of its editorials was reprinted in a British religious digest. An article was translated into Spanish for a Mexican religious journal

and part of Table Talks was reproduced in a Canadian church paper.

With the current January issue *Theology Today* completes its third full year. This issue, which deals with the general theme "The Holy Spirit and the Christian Life," is fully up to the journal's high standards. "A Theological Meditation on Latin America" is the title of an editorial by Dr. Mackay. Among the many stimulating articles is one by Dr. F. W. Dillistone, Vice-Principal of the London College of Divinity, on "The Biblical Doctrine of the Holy Spirit." Professor Daniel Lamont, of New College, Edinburgh, writes on "Bunyan's *Holy War*: A Study in Christian Experience." "John Donne's Insight" is treated by Professor Wilbur Dwight Dunkel, of the University of Rochester. Dr. Kerr has his "Theological Table Talk," and Dr. Homrighausen "The Church in the World," both regular features. *Theology Today* provides an ideal means of keeping in touch with most recent developments in the theological world.

Student Activities

Early in the Fall Term members of the junior class and their wives visited the Faculty, who were gathered by departments in five professor's homes. This afforded a splendid chance for Faculty and new students to become acquainted. The plan was first tried last spring with the small off-season group which then entered and proved so successful that it was repeated.

The Student Council has assumed responsibilities of student leadership admirably, upperclassmen showing a very active interest and sense of responsibility in Seminary affairs. Each spring the Faculty Committee on Student Life meets with the outgoing and the incoming Student Councils in a planning conference. Again in the fall there is a meeting with the new Student Council. This promotes understanding between Faculty and student body and proves mutually helpful in facilitating constructive work on the campus throughout the year.

The annual Day of Prayer was held on November 12. Dr. Kuizenga gave the morning address, prayer petitions were presented by a number of students in the afternoon, and in the evening the Moderator of the General Assembly, Dr. M. Frederick W. Evans, was the speaker. The Day of Prayer in the fall and the somewhat similar Day of Convocation in the spring term always prove to be among the high points of the Seminary year.

Three retreats have been held for members of the junior class, with about three-fourths of the entire class attending. The students themselves assumed a large measure of the responsibility for organizing and promoting these this year.

Reference to the devotional life of the Seminary would not be complete without mention of the prayer meetings held in the clubs each week. This year small prayer groups have been organized in the dormitories. The atmosphere of many of these informal groups has been spontaneous and helpful.

Facing somewhat more in an academic direction are two special interest groups. One of these is concerned with social education and action, and holds meetings from time to time to which all are invited, and distributes pertinent literature. The other special interest group studies worship, meeting regularly for study and discussion. These non-curricular, non-credit groups are a wholesome sign.

But no one pretends that everybody is working all of the time! One need only to hear the cheering during the touch football season to have such gloomy illusions dispelled. There are three clubs in operation—Calvin-Warfield, Benham, Friar, and these three, together with the married men, constitute an "ivy league." With the

colder weather basketball and handball have superseded the outdoor sports, with some of the Faculty "trying their hand" at handball.

Early in December the three undergraduate classes made their annual visits to the Church Boards, with one class visiting the Boards of Christian Education and Pensions and with the other two visiting the Boards of Foreign Missions and National Missions, respectively. The experience proves interesting and informing to the visitors and lays the foundations for more intelligent and wholehearted support of the Church's benevolent enterprises on the part of the rising generation of pastors.

Christmas Celebration

The annual Christmas Musical Festival which was to be held on Tuesday evening, December 17 at 7:30 p.m., in Miller Chapel, was postponed to Tuesday evening, January 7. Four Seminary choirs joined voices for the program. One of the most interesting of these four groups is the recently organized interracial Children's Choir of fifty voices, which sang the soprano aria "Rejoice Greatly, O Daughters of Zion" from Handel's "The Messiah." Also performing in this program was the newly organized Ladies Chorus, composed of eighteen girls from the School of Christian Education, which sang a group of interesting Christmas carols.

The regular Mixed Choir and the Male Chorus of the Seminary united in the performance of a large portion of Part I of Handel's "The Messiah." Added to this was the singing of several familiar Christmas hymns by the entire congregation.

Restoration Fund

In these days when the Presbyterian Church is much occupied with completing in a worthy way its Restoration Fund, news of the response made by one alumnus' church is encouraging to all. Dr. George H. Talbott, of the class of 1923, has been ill for more than a year, but his church, the First Presbyterian Church of Passaic, New Jersey, has been carrying on nobly. The church's quota for the Restoration Fund was $18,000. Not satisfied with this, the members went to work and raised $26,000, a most eloquent tribute to the leadership and inspiration received from their pastor.

Gift to Library

The Seminary Library has received from Mr. Woodbury S. Ober a gift of *Original Leaves from Famous Bibles: Nine Centuries, 1121-1935*, collected and assembled by Otto F. Ege of the Cleveland School of Art. Individual pages from thirty-eight of the more famous editions of the Bible are included, each one artistically mounted with a brief description of the Bible from which the leaf was taken. The first in chronological sequence is a leaf from an Armenian manuscript dated in A.D. 1121; the last is a leaf from the Oxford Lectern Bible designed by Bruce Rogers and printed in 1935. This valuable collection will prove to be of great usefulness.

ELECTION OF ALUMNI TRUSTEES

THE proposed agreement between the Board of Trustees of the Seminary of the Presbyterian Church of the U.S.A. at Princeton in the State of New Jersey, and the Alumni Association of Princeton Theological Seminary regarding the election of Alumni Trustees reads as follows:

The Board of Trustees hereby agrees to insert the amendment, given below, in their By-Laws for the purpose of implementing this agreement and to carry out its stipulations, provided the Alumni Association accepts the following considerations and provisions which were discussed and agreed to in principle at a meeting of a special committee of the Board of Trustees and the Alumni Council held in Princeton, New Jersey on March 5, 1945.

1. That it is inexpedient to press for an amendment to the Charter of the Seminary at the present time seeking to increase the membership of the Board of Trustees by six members from the Alumni Association in order to secure Alumni representation.

2. That the Alumni will be adequately represented on the Board of Trustees by the election of three Alumni Trustees in the manner provided by the attached amendment to the By-Laws of the Board of Trustees and the Board of Trustees will preserve an essential characteristic of the present Charter which vests the power of election of Trustees in the Board of Trustees, subject to their approval by the General Assembly.

3. That the procedures to be followed in the making of nominations to the Board be as follows:

(a) A Committee on Nominations shall be elected at the Alumni Meeting of the Alumni Association, to which Committee names may be suggested as nominees by any member of the Alumni Association.

(b) This Committee shall, after due consideration of all the names suggested to the Committee, propose three or more nominees for the consideration of the Alumni who shall cast their votes by mail from ballots printed in the Alumni Bulletin.

(c) The Officers of the Alumni Council shall act as tellers and certify annually the person receiving the highest number of votes to the Nominating Committee of the Board of Trustees through the Secretary of said Board as the nominee of the Alumni for said year. Such certification shall be in the hands of the Secretary by February 1st of each year.

(d) The Administrative Committee of the Board of Trustees and the Alumni Council are empowered by those whom they respectively represent to confer from time to time for the purpose of reaching decisions about the details of procedures in carrying out the terms of this agreement. The powers of such conferences shall not involve the making of any changes in the fundamental principles of this agreement.

AMENDMENT TO CHAPTER VIII, A, OF THE BY-LAWS OF THE BOARD OF TRUSTEES. ADDITIONAL SECTION 3.

In accordance with the agreement between this Board of Trustees and the Alumni Association of Princeton Theological Seminary on record in the Minutes of the Board dated May 22, 1945, the Nominating Committee shall, annually, when nominating members of the Board, transmit to the Board for its consideration the name of the Alumnus submitted by the Alumni Association through the Secretary of this Board. The Secretary shall be the medium of communication between the Board and the Association in all that relates to the nominating and election of Alumni Trustees.

As soon as vacancies among the ministerial members of the Board occur, these vacancies, to the number of one in each Class, shall be filled by the nominee of the Alumni Association, when duly and properly elected by the Trustees at their Annual Meeting and approved by the General Assembly. While in service these Alumni Trustees shall have the same status and powers as the other Trustees.

These nominees, if and when elected and approved, shall each serve for a single term of three years; except that, if originally elected to fill an unexpired term, an Alumni nominee shall be eligible for election as his own successor for a full term of three years without the renewed nomination by the Alumni Association.

The Secretary of the Board of Trustees offered the following resolution ratifying the agreement:

The Alumni Association of the Theological Seminary of the Presbyterian Church in the United States of America in meeting assembled on May 20, 1946, hereby ratifies the action of the Alumni Council in completing an agreement with the Board of Trustees for the nomination of Alumni to be considered by the Board in filling vacancies.

This agreement was consummated on May 21, 1945, and confirmed by the General Assembly at its 1945 meeting.

This action is taken at the first meeting of this Association after the war, the meetings of this Association having been omitted during the war emergency.

The Secretary of the Alumni Association is instructed to transmit this action to the Board of Trustees through the Secretary of that Board.

The resolution of ratification was unanimously adopted.

In accordance with the above provisions the Nominating Committee of the Alumni Association, composed of Frederick Schweitzer, Chairman, Frederick Druckenmiller, Arthur Northwood, Roland B. Lutz, and Raymond I. Lindquist, met and selected nominees suggested by various alumni. Below is presented a brief biographical sketch of each candidate.

FREDERICK W. EVANS
Class of 1905
Troy, New York

Frederick W. Evans was born in Corsica, Pennsylvania, July 17, 1880. He was graduated by Washington and Jefferson College in 1902, and by Princeton Seminary in 1905. Later the degree of Master of Arts and the degree of Doctor of Laws were conferred upon him by Washington and Jefferson College, and the degree of Doctor of Divinity by Bellevue College. He has served the following churches: Union Church, Coleraine, Pennsylvania, 1905 to 1906, First Church, Steubenville, Ohio, 1906 to 1911, Montview Boulevard Church, Denver, Colorado, 1911 to 1914, First Church of Council Bluffs, Iowa, 1914 to 1919, Harlem-New York Church, New York City, 1919 to 1926, Church of the Redeemer, Paterson, New Jersey, 1926 to 1929, Second Church of Troy, New York, 1929 to date.

He was elected Moderator of the General Assembly of the Presbyterian Church in May 1946.

ALBERT H. KLEFFMAN
Class of 1919
Wilmington, Delaware

Albert H. Kleffman was born at Scotland, Pennsylvania, May 29, 1896. He was graduated by Lebanon Valley College in 1916 and by Princeton Seminary in 1919. Princeton University conferred the degree of Master of Arts upon him in 1919 and Lebanon Valley College conferred the degree of Doctor of Divinity in 1936. He has served the following churches: Fulton Avenue Church, Baltimore, Maryland, 1929 to 1937, Stated Supply, Lakeland Church, Baltimore, Maryland, 1924 to 1927, West Church, Wilmington, Delaware, 1927 to the present time.

He has served as Moderator of the Presbytery at Newcastle, Moderator of the Synod at Baltimore and President of the Presbyterian Ministers Social Union of Philadelphia. He is on the editorial staff of *Monday Morning*.

JAMES W. LAURIE
Class of 1927
Buffalo, New York

James W. Laurie was born in Bellingham, Washington, September 10, 1903. He was graduated by Coe College in 1924 and by Princeton Seminary in 1927. Princeton University conferred the degree of Master of Arts upon him in the same year. The degree of Doctor of Divinity was conferred upon him by Coe College in 1941. He has served the following churches: Second Church, Rahway, New Jersey, 1927 to 1936, Second Church of Wilkinsburg (Pittsburgh) Pennsylvania, 1936 to 1942, Central Church, Buffalo, New York, 1942 to the present time.

He is a member of the Council on Theological Education of the Presbyterian Church, U.S.A.

ROY EWING VALE
Class of 1912
Indianapolis, Indiana

Roy Ewing Vale was born at Ewington, Ohio, May 18, 1885. He was graduated by Tusculum College in 1909 and by Princeton Seminary in 1912. The degree of Doctor of Divinity was conferred upon him by Washington College, Tennessee, in 1917 and the degree of Doctor of Laws was given him by Maryville College in 1922. He has served the following churches: First Church, Lambertville, New Jersey, 1912 to 1913; Second Reformed Church of America,

Somerville, New Jersey, 1913 to 1917; Second Presbyterian Church, Knoxville, Tennessee, 1917 to 1921; First Church, Oak Park, Illinois, 1921 to 1930; Woodward Avenue Church, Detroit, Michigan, 1930 to 1940, and the Tabernacle Church in Indianapolis, 1940 to the present time.

He has served on many of the boards and agencies of the Church and has been President of the Princeton Seminary Alumni Association and Moderator of the General Assembly of the Presbyterian Church, U.S.A.

GEORGE H. SHEA
Class of 1914
Quarryville, Pennsylvania

George H. Shea was born at Chrome, Pennsylvania, February 29, 1888. He was graduated by Lincoln University in 1911 and by Western Theological Seminary in 1914. The first two years of his Seminary course were taken at Princeton and later he returned to the Seminary for two years of graduate work. The degree of Doctor of Divinity was conferred upon him by Lincoln University in 1943. He has served the Middle Octorara Church at Quarryville, Pennsylvania, continuously since 1915. He has served for the past fifteen years as Stated Clerk of the Presbytery at Donegal and Moderator of the Synod of Pennsylvania. He is a Director of the Red Cross of Lancaster County, a Director of the Lancaster County Sunday School Association and a Director of the Department of Public Assistance of Pennsylvania.

ARTHUR M. ADAMS
Class of 1934
Albany, New York

Arthur M. Adams was born in Philadelphia, Pennsylvania, September 28, 1908. He was graduated by the University of Pennsylvania in 1931 and by Princeton Seminary in 1934. He served the Glading Memorial Presbyterian Church in Philadelphia from 1934 to 1944 and has been Pastor of the First Church of Albany, New York, since 1945.

WILLIAM F. McCLAIN
Class of 1935
Latrobe, Pennsylvania

William F. McClain was born in Philadelphia, Pennsylvania, October 10, 1911. He was graduated by Muskegon College in 1932 and by Princeton Seminary in 1935. He served the Olivet Church of Easton, Pennsylvania, from 1935 to 1942, at which time he entered the chaplaincy of the United States Navy. He served in the Navy with the Fourth Regiment from 1942 to 1945, being attached to the Marine Corps. He was awarded the bronze star for service under fire. Since 1945 he has been Pastor of the Church at Latrobe.

RICHARD C. SMITH
Class of 1940
Morgantown, West Virginia

Richard C. Smith was born in Morrisville, New York, on December 14, 1914. He was graduated by Hope College in 1937 and by Princeton Seminary in 1940. The degree of Master of Theology was conferred upon him by Princeton Seminary in 1941. Immediately following his graduation he became Director of the Shack, Christian Neighborhood House, Pursglove, West Virginia, a project under the Board of National Missions. Recently he was made Missions Supervisor of the Mountaineers Mining Mission in two counties of West Virginia. His work among the miners received extensive recognition in recent issues of *Time* and *Life*. He has received the Distinguished Service Award of the U.S. Junior Chamber of Commerce for service to the State of West Virginia. He is Vice-moderator of the Synod of West Virginia and is Chairman of the Committee on Social Education and Action for the Synod of West Virginia and for the West Virginia Council of Churches. He is the author of International Radio Productions Series, "Victorious Living."

C. RALSTON SMITH
Class of 1937
Harrisburg, Pennsylvania

C. Ralston Smith was born in Philadelphia, Pennsylvania, on February 21, 1908. He was graduated by Asbury College in 1934 and by Princeton Seminary in 1937. From 1937 to 1940 he served as Assistant Pastor in the First Church of Pittsburgh, Pennsylvania, and since 1940 has been Pastor of the Pine Street Church in Harrisburg.

S. CARSON WASSON
Class of 1935
Wayne, Pennsylvania

S. Carson Wasson was born in Churchville, Maryland, on December 9, 1908. He was graduated by Johns Hopkins University in 1930 and by Princeton Seminary in 1935. After serving

as Assistant Pastor at St. Paul Church, Philadelphia, for two years, he became Pastor of the First Church of Jeannette, Pennsylvania, where he served for three years. Since 1940 he has been Pastor of the Church at Wayne, Pennsylvania.

He is Chairman of the General Council's Special Committee on *Monday Morning*, Book Review Editor of *The Presbyterian*, and several of his articles have appeared in the *Atlantic Monthly*.

Inserted in this BULLETIN is the ballot for Alumni Trustees. Please follow the instructions carefully and mail your ballot immediately. Due to delay in the publication of this Bulletin certification of the results of the election will be made to the Secretary of the Board of Trustees as soon after February 1st, 1947, as possible.

SCHOOL OF CHRISTIAN EDUCATION

A three-year course leading to the degree of M.R.E. (Prin.) for college graduates, both men and women, and designed to prepare them for full time Christian service as teachers of the Christian religion in schools and colleges, directors of religious education, ministers' assistants, missionary educators at home and abroad.

For further information address:
Edward Howell Roberts
Princeton Theological Seminary
Princeton, N.J.

HELPING THE CHAPLAIN

Chaplains continue to return home from the service. Many of them are taking refresher courses at the Seminary. They wish to secure churches as soon as possible. Their most difficult problem is securing a hearing, as the Committee of a vacant church cannot hear them preach in their own church, for they have none as yet. The General Assembly has wisely advised that no candidate be heard in the pulpit of a vacant church until the committee on securing a pastor is ready to recommend him unanimously to the congregation.

Alumni can render a great service to the returning Chaplains by offering their pulpits to them for a Sunday. If you are ready to do this please communicate with the Office of the Dean of the Seminary.

ALUMNI NOTES

[1893]

On Thanksgiving Day Dean Richmond Leland returned to his former parish, the Tyler Place Church, St. Louis, Mo., to be the Golden Jubilee speaker.

[1903]

G. M. Whitenack, Jr., is head of the Department of Mathematics at the National Farm School and Junior College, Doylestown, Pa.

[1913]

On January 1st William B. Bell will become Minister of Education in Immanuel Church, Los Angeles, Calif.

[1915]

H. Ray Shear has been called by Pittsburgh-Xenia Seminary to the chair of Homiletics and Practical Theology.

[1917]

Edward G. Seel has relinquished his work in Colombia to accept the Presidency of The Polytechnic Institute, San Germain, Puerto Rico.

Ernest E. Eels is in charge of the Atlanta, Ga., Office of the Presbyterian Minister's Fund.

[1919]

The First Church of Lake Crystal, Minn., has called J. Rhys Roberts.

On November 25th Frederick Schweitzer was inaugurated as President of Bloomfield College and Seminary.

[1922]

Walter A. Groves has been called to the Presidency of Centre College, Danville, Ky.

The State Department has sent Robert F. Ogden to Syria and Lebanon as Chief Public Affairs Officer.

[1924]

Morris Zutrau is working as a missionary with The Friends of Israel in San Francisco, Calif.

[1925]

Raymond I. Brahams has been elected a member of the Board of Trustees of Occidental College, Los Angeles, Calif.

Woodridge O. Johnson, Jr., has been called to the Faculty of Park College, Parkville, Mo.

[1929]

Paul N. Poling, pastor of the First Church of El Paso, Texas, has accepted the position of Director of the Department of Social Education and Action under the Board of Christian Education.

[1930]

James M. Barnett has accepted a call to the church at Bellevue, Pa.

The church at Waterman, Ill., has called Adolph F. Broman.

Harry J. Scheidemantle has accepted a call from the First Church of Columbus Grove, Ohio.

[1931]

After serving as a Chaplain in the Navy, C. Ransom Comfort, Jr., was installed on September 4 as pastor of the Fourth Church, Louisville, Ky.

[1932]

The First and Osborn Churches of Cedarville, N.J., have called Rowland H. White, who had served as a Chaplain in the Navy.

[1934]

James Aiken, Jr., has accepted a call from the Arlington Heights Church, Ft. Worth, Texas.

On November 25th George Wendell Jung was installed as Vice President of Bloomfield College and Seminary.

Lynn B. Rankin is now pastor of the First Church of Pikeville, Ky.

David L. Wood is minister to students at Mississippi State College, State College, Miss.

[1935]

Major Glen Cowden Shaffer has been assigned Command Chaplain of the European Transport Service. His wife and son expect to join him in Wiesbaden, Germany.

[1936]

During the summer L. David Cowie, pastor of the Linwood Church, Kansas City, Mo., made an extended visit to Latin America. On a Sunday morning he preached in the Union Evangelical Church, Guatemala City.

Frank R. Neff is Assistant Professor of Bible

and Chaplain of Trinity University, San Antonio, Texas.

James E. Spivey has been installed pastor of the First Church, Bartlesville, Okla.

Centenary College, Shreveport, La., has appointed Leroy Vogel as Professor of European History.

[1937]

Harold S. Faust has been called to Christ Church, Overbrook Hills, Philadelphia, Pa.

The church at Windsor, N.Y., has called Francis H. Scott and he has accepted.

John A. Troxler has accepted a call to the Westminster Church, Decatur, Ala.

The church at Freeport, Pa., has called William G. Vincent.

Allan Winn has been installed pastor of the Third Church, Trenton, N.J.

[1938]

On December 11th Bryant M. Kirkland was installed pastor of the First Church, Haddonfield, N.J.

Vernon P. Martin, Jr., is Director of the Westminster Foundation at the University of Cincinnati, Ohio.

The Birchwood Church, Bellingham, Wash., has called Everett O. Williams.

[1939]

Norman McCowan Dunsmore has left for Sao Paulo, Brazil, where he will be working among university students.

T. Murdock Hale has accepted a call to the First Church, Barre, Vermont.

Manuel F. Conceicao is serving a mission field at Lisbon, Portugal.

Harry K. Gayley has accepted a call to the pastorate of the Elkland and Osceola Churches, Pennsylvania.

After a term of study at the Seminary, Homer L. Goddard, Jr., has returned to his pastorate of the church at Walnut Creek, Calif.

Donald C. Kerr has accepted a call from the Benedict Memorial Church, New Haven, Conn.

Samuel G. Warr has been called to the First Church of Williamsport, Pa.

[1941]

Duncan N. Naylor is serving as a Chaplain in the regular Army.

George L. Rentschler is serving as assistant pastor of the First Church, Birmingham, Mich.

[1942]

William J. J. Herron is now the leader of the Wales Region of Toc H, a British interdenominational movement for men. He is Editor of *The New Forum*, a new Christian Quarterly in Britain.

The church at Scottdale, Pa., has called William R. Johnston.

Gustavus Warfield has accepted a call to the Dewey Avenue Church of Rochester, N.Y.

[1943]

Michael R. Costanzo has accepted a call from the College Hill Church, Cincinnati, Ohio, to serve as minister of Christian Education.

Theodore A. Gill is studying at the University of Zurich, Switzerland.

On September 27th Otto Gruber was installed pastor of the First Church of La Salle, Colo.

Greer S. Imbrie is studying at the University of Edinburgh, Scotland.

Joe L. Jensen, Jr., has been called to the pastorate of the church at Mason City, Ill.

On October 22nd Joseph E. McCabe was installed pastor of the First Church of Lambertville, N.J.

Robert Lewis was installed pastor of the Church of the Messiah, Paterson, N.J., in October.

Robert K. Staley, Jr., is a student at the University of Zurich, Switzerland.

[1944]

Frank Carter has undertaken work as Director of Religious Education in the First Church of Enid, Okla.

B. Franklin Elser is teaching in the Wasatch Academy, Mount Pleasant, Utah.

Malcolm McCullough has left for his mission field at Changteh, Hunan, China.

Allen G. Moore has accepted a call to the church at Aberdeen, Md.

The First Church of Springport and the churches of Union Springs and Cayuga, N.Y., have called Andrew F. O'Connor.

Merlin F. Rood is serving as assistant pastor in the church at Bryn Mawr, Pa.

Daniel C. Thomas is serving as assistant pastor in the North Avenue Church, New Rochelle, N.Y.

Bokko Tsuchiyama, while waiting for permission of the State Department to return to his homeland, has accepted the invitation of the Seattle Pacific College, Seattle, Wash., to teach Christian Theology, Christian Ethics, Biblical Theology, Religions of the World, Missionary Principles and Christian Education.

[1945]

Henry Bajema has accepted a call from the Christian Reformed Church of Lebanon. His address is R.R.1, Sioux City, Iowa

Kenneth R. Boyd is associate pastor of the Park Boulevard Church, Oakland, Calif.

Paul L. Morris is pastor of the church at Holmes, Pa.

The church at New Salem, Pa., called Robert E. Osman and he has begun his work with that congregation.

John T. Underwood is studying Korean at the Institute of Chinese Languages and Literature. His address is 116 Park Ave., Hamden, Conn.

Paul D. Votaw has gone from the Newman School of Missions in Jerusalem to the American Mission at Beirut, Syria.

Jack W. Ware was installed pastor of the Prospect Heights Church, Brooklyn, N.Y., on December 10.

PLANS OF THE CLASS OF 1946

Suran W. Antablin, pastor, East Trenton Church, Trenton, N.J.

Peter James Bakker, pastor, Baptist Church, Cottage Grove, Oregon.

William O. Bembower, pastor, Mount Calvary Church, Philadelphia, Pa.

Carl E. Blanford, pastor, Post Falls, Idaho.

Keene Hedges Capers, Chaplain in the United States Navy.

Arnold V. Cigliano, assistant pastor, First Church, New Rochelle, N.Y.

Robert A. Cornett, pastor in the Christian Church.

George R. Cox, Jr., pastor, First Church, New Gretna, N.J.

Richard E. Craven, assistant pastor, Third Church, Elizabeth, N.J.

John A. Cressman, pastor, Alexandria First Church, Milford, N.J.

Albert G. Dezso, pastor, Waverly Park Church, Newark, N.J.

William R. Dupree, pastor, Frenchtown, N.J.

Benjamin Hoyt Evans, pastor, Presbyterian Church (U.S.), Franklin, N.C.

Duane U. Farris, assistant pastor, Kennett Square, Pa.

Donald H. Gard, further study, University of Zurich, Switzerland.

Manfred L. Geisler, further study in Medicine, Graduate School, Denver University, Denver, Colo.

William A. Gibson, Jr., pastor, Susquehanna, Pa.

Alan G. Gripe, foreign missions, present address 712 Wright Street, Manila, P.I.

Graden John Grobe, pastor, First Church, Alta, Iowa.

Roger A. Huber, assistant pastor, Second Church, Philadelphia, Pa.

James W. Huling, pastor, Delaware Water Gap, Pa.

William S. James, further study, Edinburgh, Scotland.

Glen M. Johnson, stated supply, Three Hills, Alberta, Canada.

James Hackett Johnson, assistant pastor, Lincoln Ave. Church, Pasadena, Calif.

Harold B. Keen, assistant pastor, First Church, Jamestown, N.Y.

Robert Kevorkian, further study, Eastern Baptist Seminary, Philadelphia, Pa.

Marcus Allen Kimble, assistant pastor, First Church, Westfield, N.J.

Thomas W. Kirkman, Jr., assistant pastor, House of Hope Church, St. Paul, Minn.

Norman A. Krebbs, further study, University of Chicago, Chicago, Ill.

Henry A. Kuehl, Jr., teacher in Moravian College and Seminary, Bethlehem, Pa.

Robert W. McClellan, pastor, Frankford Church, Philadelphia, Pa.

Robert Owen McLeod, pastor, Keewatin, Minn.

William Lawrence Meyer has left for his mission field in China.

Harold L. Meyers, Jr., assistant pastor, Covenant Church, Springfield, Ohio

Winston Thure Moberg, not yet settled.

David A. Neely, pastor, Rayland, Ohio, foreign missions later.

John Edward Neff, national missions, Pursglove, W.Va.

Richard E. Neumann, pastor, First Church, Roscoe, N.Y.

Albert B. Newport, pastor, Wissahickon, Pa.

Samuel G. Orlandi, further study, Princeton Seminary.

Harry P. Phillips, Jr., further study, Edinburgh, Scotland.

John I. Prather, pastor, Deerfield, N.J.

Richard C. Redfield, further study. Present address 351 Maripose Ave., Los Angeles, Calif.

John D. Reid, assistant pastor, Westside Church, Englewood, N.J.

Alfonso A. Rodriguez, further study, Princeton Seminary.

Arthur H. Rust, pastor, Presbyterian Church (U.S.), Live Oak, Fla.

Edward V. Stein, Director of Christian Education, Angeles Mesa Church, Los Angeles, Calif.

Ernest A. Toth, pastor, First Church, Brilliant, Ohio.

Robert S. Vogt, assistant pastor, Calvary Church, San Francisco, Calif.

Allison Flint Williams, further study, Union Seminary, Richmond, Va.

Robert Spence Williamson, national missions, Swananoa, N.C.

Paul Hunter Wilson, pastor, Northville, N.Y.

Frank Thomas Woodward, further study, Princeton Seminary.

Robert C. Young, assistant pastor, Second Church, Kansas City, Mo.

THEOLOGY TODAY

This popular quarterly review now enters its fourth year of publication as a leader in theological thought in America and abroad. The January issue has as its central theme "The Holy Spirit and the Christian Life."

John A. Mackay, Editor

Subscription

$2.00 a year. Canada $2.25. Foreign $2.50.

Please address:

THEOLOGY TODAY

Princeton, N.J.

BOOK REVIEWS

Light from the Ancient Past—the Archeological Background of the Hebrew-Christian Religion, by Jack Finegan. Princeton University Press, 1946. Pp. xxxiv + 500 + 204 illustrations on 116 extra pages in nine groups in the volume. $6.00.

The author of this book, who is a pupil of the late Professor Hans Lietzmann, is a minister of the Disciples of Christ and director of religious activities at Iowa State College, Ames, Ia. He has given us a very comprehensive work beginning with the predynastic periods in Babylonia and Egypt and concluding with the churches of Constantinople. The book contains nine main divisions, of which four are related to the Old Testament: Mesopotamian Beginnings, The Panorama of Egypt, Penetrating the Past in Palestine, Empires of Western Asia—Assyria, Chaldea and Persia.

The first 208 pages are devoted to the Oriental panorama of the Old Testament. Dr. Finegan has consulted the latest archaeological works, which are carefully cited in the footnotes; for this reason the book serves a useful purpose in putting the student on the right track of the latest literature of the subject. The writer, however, does not merely present archaeology, but also Oriental history in his résumés of Egypt, Babylonia from the earliest times to the Chaldeans, Assyria, and Persia. The history of the Hittites, however, has been dismissed with two pages; in this connexion there is an inconsistency in writing Hittite names; Subbiluliuma does not have final *-sh,* which is used in the cases of the names of the other Hittite kings. No history of the Hebrew kingdoms is given, but we find an excellent summary of the archaeological periods in Palestine and of the excavations and discoveries relating to Hebrew times. About half a page is devoted to Alexander the Great and a page and a half to his successors. Ras Shamra receives three pages, and here Finegan notes a connexion between Ugaritic Zabul and Beelzebub (Mark 3:22); the relation, however, would have been brought out still closer if he had quoted the Greek form *Beelzebul* in the N.T. passage and compared it with Ugaritic *Zᵉbūl Baʿal* (abode of Baal), where *Zᵉbūl* may be personified as deity.

On account of the immense field covered, inequalities of emphasis in history are bound to occur in a work of this nature. An impression of disjointedness, however, might have been somewhat avoided if a synchronistic table had been offered and correlations made with important landmarks in the "Hebrew-Christian Religion." The migration of Abraham from Mesopotamia "in response to a divine call and promise" is recognized (p. 57) as "the initial act of faith which made possible the unfolding of all later Hebrew history." The writer, however, does not pursue Biblical Theology any further, but sees close connexions with Egypt (p. 116): "In Egypt it has also been possible to trace 'the dawn of conscience' which meant so much to the Hebrew prophets and to all mankind."

The author's main interest, however, is in New Testament archaeology, and in 250 pages five sections are devoted to this field: The Holy Land in the Time of Jesus, Following Paul the Traveler, Manuscripts Found in the Sand, Exploring the Catacombs and Studying the Sarcophagi, and The Story of Ancient Churches. Section VII on the manuscripts is interesting and informing, but in the third part Finegan concentrates on the manuscripts of Paul's letters. In a work of this sort we should have expected a discussion of Biblical manuscripts in general. In this connexion he refers (p. 324) to "a double leaf of a papyrus codex, written in a hand probably of the fourth century, and containing verses from different parts of the Septuagint." Since this book is devoted to the whole Bible, it seems very strange that he does not bring in the Chester Beatty papyri of the Old Testament nor mention the John H. Scheide Biblical papyri (Ezekiel) of the late second or early third century A.D. A discussion of Hebrew manuscripts and the finds of the Genizah also would have been in order. On p. 352 Finegan observes that "the certainty with which the text of the New Testament is established exceeds that of any other ancient book." The reviewer believes that we could also maintain that from a study of the Masoretic text in comparison with the ancient versions we know as much about the text of the Old Testament as we do of that of Shakespeare.

The illustrations are excellent and contain a wealth of concrete information. Six maps and

four plans, which add to the usefulness of the book, are included. An index of Scriptural quotations and a full general index are appended to the volume. The author is to be commended for having done this comprehensive survey so well, and the Princeton University Press is to be congratulated for having produced this handsome volume. The book can be read by the layman without difficulty, and it can be used with profit by the scholar and all students of the Bible.

HENRY S. GEHMAN

The River Jordan: Being an Illustrated Account of Earth's most Storied River, by Nelson Glueck. The Westminster Press, Philadelphia, 1946. Pp. xvi + 268. $3.50.

This is a fascinating work on Palestinian geography written by the world's leading authority on the archaeology of Transjordan. Dr. Glueck, who is on leave of absence from the Hebrew Union College, where he is professor of Bible and Biblical Archaeology, is now the Director of the American School of Oriental Research at Jerusalem. He is thoroughly acquainted with the land and the people of Palestine, Transjordan, and the region between the Dead Sea and the Gulf of Aqabah, and his personality is reflected upon almost every page. The work not only contains facts, but is written with a literary sense and a religious appreciation of the Land and the Book; numerous quotations from Scripture, both Old and New Testament, are given at appropriate places. Glueck well says: "Palestine became spiritually what the facts of geography had made it physically, the focal point of the world, with Jerusalem its central city and the Jordan the world's central stream." This river was central in the lives of Elijah, John the Baptist, and Jesus, and for this reason as well as others the book is well named.

The work contains eight chapters: The Jordan Rift, The Lake District, "A Garden of God," The Highlands of Transjordan, Mountain Streams and Valley Cities: (1) The Lower Basin, (2) The Upper Basin, Path of Pilgrims, and The Plains of Moab.

It is important to read this book for the latest identification of certain sites. Thus Abel-meholah is placed at Tell el-Maqlub on the Wadi Yabis (River Jabesh), east of the Jordan. The original site of Beth-jeshimoth is located not at Khirbet Suweimeh, but at Tell Azeimeh to the east. The Brook Cherith may have been one of the easternmost branches of the Wadi Yabis. Jabesh-gilead is located on this wadi at the double site of Tell Abu Kharaz and Tell el-Meqbereh; in I Kings 17:1, where the provenance of Elijah is given, Glueck proposes the reading: "Elijah the Jabeshite, of Jabesh-gilead."

This authoritative book is never dull. Variations of climate in Palestine are thus vividly described: "I have on a December day sat and soaked up the sunshine in Jericho, and then driven to Jerusalem an hour later to shiver in the wintry blasts at large there." A graphic description of Rahab the harlot is given in connexion with Jericho. In epigrammatic fashion Herod the Great is characterized as a champion of the Jews, a friend of the Romans, and an admirer of the Greeks; in speaking of the end of this king, Glueck observes that he spent his last days in Jericho, "rotting away into a miserable death, like an overipe melon in the hot sun." The book abounds with such flashes.

With his archaeological interests Glueck gives us some idea of the span of time through which civilization has passed. By combining the evidence of the Mount Carmel caves and the city of Jericho "one can sketch an outline of man's activities in Palestine for a period of over one hundred thousand years." The observation is also made that five or six thousand, perhaps even seven thousand, years ago irrigation agriculture was practised in the plains of Moab and throughout most of the Jordan Valley. Yet with it all, the place of God in history remains paramount.

A special feature of the work is the one hundred-thirteen full-page pictures, which in themselves are worth more than the price of the volume. The sinuous course of the Jordan is well illustrated on a number of these plates. An excellent map of Palestine is included inside both covers, and indexes to the text and to the Biblical citations appear at the end of the book. Glueck has succeeded in making the ancient past live in the present situation, and the reviewer heartily recommends this fine work to all ministers as well as to students and teachers of the Bible.

HENRY S. GEHMAN

The Apocryphal Literature: A Brief Introduction, by Charles Cutler Torrey. Yale University Press, New Haven, 1945. Pp. x + 151. $3.00.

Ever since May, 1827, when the British and Foreign Bible Society adopted the rule against

the circulation "of those Books, or parts of Books, which are usually termed Apocryphal," the use of the Apocrypha in the churches of both England and the United States has dwindled to a very low ebb. The value of the Apocrypha for the Bible student, however, cannot be overestimated, for these books contain the source material not only for the history of the intertestamental period, but also for the significant theological developments which prepared in so many ways the setting for the New Testament period. This brief but thorough survey of the use of the Apocrypha in the Church (Part I), and of each of the books themselves (Part II), by such a competent authority as Dr. Torrey is indeed a welcome boon not only to Biblical scholarship in general, but to the teacher and student in the classroom in particular.

It should be made clear at the outset that Dr. Torrey includes in the term "apocrypha" both groups of books commonly classified as "apocrypha and pseudepigrapha." In this he follows Jerome and the early church. He also suggests the rabbinic designation, "the outside books," as an equally admirable term. It is for this reason that instead of the usual twelve or fifteen (depending on whether the *Additions to Daniel* are taken individually or as a whole) books discussed in the "introductions" to the Apocrypha,[1] there are twenty-six different works discussed in this volume. When compared with the great corpus of this literature in English, edited by R. H. Charles (*The Apocrypha and Pseudepigrapha of the Old Testament*, 2 vols. Oxford, 1913), the present work is found to lack four books, namely, "The Letter of Aristeas," "Pirkē Aboth," "The Story of Aḥiḳar" and "The Fragments of a Zadokite Work." It includes two works, however, which are not found in Charles's edition, namely, "The Testament of the Twelve Patriarchs" and "The Lives of the Prophets." The author also asserts that "we have no particle of evidence of a separate document, Jewish or Christian, that could be entitled 'The Martyrdom of Isaiah'" (p. 135). In the discussion of each individual work in the second part of the book, the original language, date and contents are given, together with the pertinent bibliography.

On page seven, in a footnote, the author conveniently classifies the apocryphal literature according to the original language in which each book was written. One might infer from this listing that no problems any longer exist in regard to this matter, but that is certainly not the case. In fact, throughout the book the author presents his views again and again as final without giving enough evidence or proof, and without giving other points of view. This is due of course to the limited amount of space that can be devoted to technical problems in a work like this.

As a concise, up-to-date and authoritative discussion of the apocryphal literature, this book is heartily recommended. Every Bible student should own this trustworthy guide into a relatively unknown, yet important, field of Biblical study.

CHARLES T. FRITSCH

Revelation in Jewish Wisdom Literature, by J. Coert Rylaarsdam. The University of Chicago Press, Chicago, 1946. Pp. 128. $3.00.

The problem of revelation has in recent years become increasingly important for theological and Biblical studies. On the one hand, there are those who approach theology from the point of view of a comparative study of religions, looking upon the Old Testament as merely the history of the growth of the Jewish religion. On the other hand, the neo-Orthodox school stresses the supernatural and transcendental character of revelation. In other words, "Does the human mind in its exercise of freedom and in its capacity for observation, experimentation, and analysis, discover the true way of life. . . . Or are men, at least some of them, given special aid over and above this 'natural' endowment?" Within the confines of Jewish Wisdom literature, i.e., the books of Proverbs, Job, Ecclesiastes, the Wisdom of Jesus ben Sirach, the Wisdom of Solomon, Baruch, IV Maccabees and the Pirke Aboth, the author deals with this problem. Dr. Rylaarsdam's point of view is clearly set forth in his defining the problem of revelation as "the manner and means in and by which men come to possess a knowledge both of the true goals of life and of the way by which they can attain them."

The author points out that common to Egyptian, Babylonian and Jewish Wisdom Literature are certain basic doctrines, such as rewards for goodness, the doctrine of duty, the creatureliness of man, and the hidden, divine design of providence. According to this book, this school of Wisdom in Israel began apparently unre-

[1] Cf. Oesterley, W.O.E., *An Introduction to the Books of the Apocrypha*, London, 1937; Goodspeed, E.J., *The Story of the Apocrypha*, Chicago, 1939. Both of these, by the way, are omitted from Torrey's bibliography on the Apocrypha on p. 43.

lated to the national religious tradition; this is clearly shown in the canonical books of Proverbs, Job and Ecclesiastes. Later, however, it was submerged by and lost in the rabbinism which identified Wisdom with the Divine Torah.

According to Rylaarsdam, there have been two classes of thinkers throughout the history of the Wisdom movement, whether in Israel or among the other nations of antiquity, namely, the optimists and the pessimists. For the former the problem of revelation is not acute. For them the world is governed by reason and morality, the ultimate norm of which man is able to discover by his own rational faculties. Those who obey Yahweh will be rewarded in this life, since Yahweh is not only sovereign, but rational and moral as well. This search for wisdom carried on by man is unaided by any divine initiative or special gift. Not that the religious character is lost sight of, since man is a creature, endowed by God with rational faculties; revelation, in this way, is purely natural by virtue of man's creation.

The author continues in Chapter IV by stating that for the pessimists within the Wisdom School, the problem of revelation is of supreme importance. The writers of Job and Ecclesiastes despair of understanding the nature of life. Life is disappointing and seemingly irrational. God is inscrutable and so are his ways. God does not even seem to be true to the moral character ascribed to him. A sense of tragedy and futility pervades the writings of the earlier pessimists. The only alternative to complete despair was the introduction of grace. A strong tendency towards "irrationalism" became apparent, though the "line between the two focuses, nature and grace, does not seem to have broken." Divine Wisdom now becomes the intermediary between the inscrutable God and despairing man. Empirical verification is surrendered; the new faith relies upon the Law as an unerring expression of the Divine Wisdom.

Since Divine Wisdom became the instrument of special enlightenment and revelation, the writer maintains in Chapter V, it is but natural that it be compared with the concept of Spirit. In the Wisdom of Solomon the functions attributed by the Old Testament writers to the Spirit are transferred to Divine Wisdom. But the Spirit, unlike Wisdom, was never identified with the Law. As a result, it remained "contemporaneous with the world into which it came." In this way, by the transference of the functions of the Spirit to Divine Wisdom, the latter was fully centered in human consciousness and experience.

In an unfortunate conclusion, the author pleads for more freedom within the Church for the movement of the Spirit. Such men as "Luther, Fox, Wesley, and many others were nourished by the inner light of the Spirit that made them 'speak with authority'—they had a living Word, a Divine Wisdom." It is to be questioned whether Paul's settlement of doctrinal issues by an appeal to his possession of the Spirit can be considered as normative for present day thinkers. How is one to test the Spirit? Since the Spirit's role lies "in the intimacy of individual human experience" all objectivity is lost. Any Joseph Smith, Charles Taze Russell, or Father Divine may claim possession of the Spirit, and who is to say him, Nay?

JOHN WM. WEVERS

The Re-Discovery of the Old Testament, by H. H. Rowley. The Westminster Press, Philadelphia, 1946. Pp. 320. $3.00.

We are indebted to the scholars of the nineteenth century for a scientific historical outlook on the Old Testament. Due to linguistic and archaeological discoveries as well as historical and literary studies, the Old Testament Scriptures have become a fascinating record of ancient times. The covenant people are no longer looked upon as living in a vacuum, but as moving in the historical *milieu* of their times. It is no longer necessary to depend merely upon the Old Testament for historical materials; a vast amount of evidence has been made available to us in the course of the last one hundred years to supplement our knowledge of ancient times.

But a historical approach to the Scriptures is not enough. Great as the contributions of the schools of historical and literary criticism have been, a mere historical understanding of the Old Testament is not the goal of Biblical study. The Bible is not primarily a text-book for history; it is a revelation of God's dealings with men and His purpose for their lives. A re-discovery of the Old Testament as a religious book, as a book filled with spiritual values, becomes increasingly necessary. In his latest book Dr. Rowley gives to his readers "a fuller apprehension of the religious meaning of this most wonderful Book." The author, however, in no way minimizes his indebtedness to the former generation of scholars; rather he attempts to integrate the results of scientific study of the Old Testament with a theological approach and on the basis of this integration to re-discover its spiritual values.

The author has succeeded admirably in popularizing the distinctive message of the Old Testament without sacrificing scholarship. There is no elaborate documentation; the book is not intended for specialists, but for the intelligent reader who, though interested in what the Old Testament has to say, has not had technical training in the minutiae of scholarship. Not that the foundations are disregarded; the author rather builds upon them. Each chapter deals with a distinct aspect of the Old Testament. In particular, the chapters on "The Goal of History" and "The Fulfilment of the Old Testament in the New" constitute a much-needed corrective for the study of Old Testament Messianism and Prophecy.

The tendency in the last century of Old Testament scholarship has been to regard the Old Testament as a record of man's groping after God. Since the appearance of Walther Eichrodt's epochal three-volume *Theologie des Alten Testaments* (1933-39), however, more and more scholars are recognizing the Old Testament as a record of God's progressive revelation to man. Formerly, in one school of thought prophecy was regarded as a "purely human process." Many moderns "have traced the prophet's word no further than to himself, and have dissolved all revelation into discovery. In their hands the story of prophecy has become the story of men's interest in men, or of their search after a God who may or may not exist, but who is at best relevant only as the goal of the process, and not as an agent." Prophets, according to Rowley, are "messengers of God, extensions of the divine personality. . . . The prophet's message was always first and foremost a revelation of God."

But the fact that God reveals Himself in the Old Testament does not mean that revelation is static. There is evident throughout the Canon a progressive perception of the character of God. Thus in the early history of Israel, the people looked upon the ruthless slaughter of the inhabitants of Jericho and other cities as bearing the full approval of Yahweh. Through a gradual sensitivizing of their ethical perception, however, Israel learns to see God as a God who loves justice and mercy, and has appointed His people as agents of redemption.

It is for that purpose that Israel is chosen. The Exodus is the great redemptive act in the Old Testament, and it colors all of later history and prophecy. But to consider the deliverance from Egypt as a redemption merely for Israel's own sake is to miss the goal of divine election. God's choice of a nation or of individuals is for service. Israel had a mission to perform; she was to "mediate unto the world the treasures into which she was led." This mission was most clearly seen in the Servant Songs of Deutero-Isaiah. The purpose of Israel's election is "the service of God through the service of men, and the making known to the Gentiles of the character and will of God. The privilege and honour of Israel in being chosen of God is great indeed, but it is the privilege and honour of service."

This prophetic mission found its real fulfilment in Christ. In Christ "the hopes of the prophets were not so much realized as transmuted, and given a higher realization than their authors dreamed." But "in a far wider sense the New Testament gathers into itself the mission and message of the Old." In fact, "just as prophecies are transformed in the process of fulfilment, so in the wider field, the full significance of the Old is only seen in the light of the New." To study the Old Testament without reference to the New is to miss the essential unity of the complete revelation of God altogether.

The author of this refreshing work began his teaching career on the mission field as Associate Professor of the Old Testament in the Shantung Christian University. He is now Professor of Semitic Languages and Literatures in the Victoria University of Manchester.

JOHN WM. WEVERS

Eyes of Faith: A Study in the Biblical Point of View, by Paul Sevier Minear. Westminster Press, Philadelphia, 1946. Pp. 307. $3.00.

While after the first World War European Biblical scholarship placed increasing emphasis upon problems of Biblical theology American theologians were, in the whole, satisfied with the sterile continuation of textual, literary and historical criticism of the old liberal type. Not until the early forties did a change of outlook occur, and it took another half of a decade until the first serious reaction to the new European approach came to light on this side of the Atlantic. To have done so is the great historical significance of Dr. Minear's recent book. It is amply studded with quotations from Brunner, Buber, Kierkegaard, Hebert, N. Davey, Rowley, A. Guillaume and others, yet it is not a mere repetition of what the Continentals have said and thought. Rather it is the answer given to European theology by an American, who did not disdain taking it seriously.

This book is not exactly a Biblical theology. Following a widespread trend in American theology it is a study in the fields of religious epistemology and psychology. But unlike so many other dissertations on this subject it takes its start from the Bible, not from philosophical speculations, for instance on the relationship of reason and revelation. This departure implies that the realities of which the Bible speaks have to be given full weight. Dr. Minear discovers that the Biblical epistemology is at least as consistent and realistic as any modern one. God is in the center of this whole book. Not a philosophical idea of God but rather a personal God who visits man and who has a purpose with him. The approach determines the division of the book. It is divided into four parts: 1) *The angle of vision,* which is God's dealing with man in the history of the chosen people; 2) *The focus of vision,* which is the indirectness of divine self-communication, whereby God both conceals his message and confirms it; 3) *The horizon of vision,* which is the universality of God's purpose notwithstanding its beginning in a particular history; and 4) *The re-vision of vision,* when in the coming of the Messiah the whole purpose of God is both confirmed to man and seen in a new light.

Of special interest is the strong emphasis, which the author places upon the Old Testament. This is probably more than a methodological peculiarity. The full significance that the New Testament ascribes to Christ seems to escape the author. Jesus seems to renew the Old Testament revelation on a higher level, rather than to bring to a consummation all the incipient movements found in the history of Israel. However, one would do injustice to this rich and thoughtful book by measuring it with the yardstick of an established orthodoxy. It is the greatness and the promise of our time that the Bible is studied afresh. We begin to realize that the sacred formulae of ancient creeds may sometimes form walls that keep us away from a genuine understanding of the Word of God. The author is anxious to grasp the Biblical views in their strangeness and freshness. Anybody who is willing to participate in that endeavor will find stimulating guidance in Dr. Minear's work.

OTTO A. PIPER

Prophecy and the Church, by Oswald T. Allis. Presbyterian and Reformed Publishing Co., Philadelphia, 1945. Pp. ix + 339. $2.50.

Dispensationalism has become a real problem for the church, especially with the wide circulation of the Scofield Reference Bible, whose notes have supplanted the teachings and the emphases of the Catechism in the minds of many serious Christians. Following the heresy trial which the Presbyterian Church US arranged against President Lewis I. Chafer, Dr. Allis has proceeded to a comprehensive refutation of Dispensationalism. He regards three views as typical of this group: the Parenthesis Church, the Any Moment Coming, and the decisive role played by the Jewish Remnant during the millennium.

The author has no difficulty in showing that the idea of the church existing in between two phases of Jewish history and not being related to the latter, can be advanced only on the basis of a completely arbitrary handling of the Bible. The obvious inconsistencies of a Jewish millennium which has no relation to the saving purpose of God are also laid bare in a most convincing manner. The author has some more trouble with the idea of the Any Moment Coming, and the Dispensationalist distinction of the rapture advent and the revelation advent. Realizing that the problem cannot be solved upon a purely exegetical basis he tries to minimize this distinction by holding that the two events will follow each other in short intervals. On the whole, however, it can be said that Dr. Allis has succeeded in demonstrating that Dispensationalism rests upon arbitrary exegesis.

If this learned volume will not convince many adherents of Scofield the fault will be largely the author's. He seems to be unable to do justice to the facts that brought Dispensationalism into being. He interprets this movement as though it were a theological school rather than a form of spiritual life. Furthermore, Dispensationalism rightly presents Christianity as an eschatological religion. With his own amillennianism, the author ignores the fact that the Bible presents the purpose of God as being carried out in holy history, i.e., in a sequence of events, all of which form a whole and reveal a common underlying dynamic. By spiritualizing most of the Old Testament prophecies the author shares with classical orthodoxy the allegorical method of interpretation, to which Darby and his followers rightly objected. Their fault does not lie in their literalism but rather in the fact that they are more interested in a consistent eschatology than a consistent view of the work of salvation. Finally, while the reviewer does not agree with the Dispensationalist view of the Jewish millennium he finds enough evidence in the New Testament to support the

belief that Judaism is destined to play a decisive role in the ultimate phase of holy history.

OTTO A. PIPER

Aus Der Johannes-Apokalypse, dem letzten Buch der Bibel, by Karl Ludwig Schmidt. Verlag Heinrich Mayer, Basel, 1945. Pp. 61.

In the early spring of 1944, when the issue of the war was still unsettled and neutral Switzerland was looking full of anxiety to the north, Karl Ludwig Schmidt, the well-known professor of New Testament at the University of Basel, delivered six lectures on the Apocalypse over Radio Basel. His treatment of the enigmatic and yet so luring last book of the Bible made a deep impression upon the audience both for its ingenuous handling of so difficult a subject and for the beauty of its language. I would wish to draw the attention of our theological publishers to this booklet for it deserves translation into English.

Professor Schmidt selects six themes from the whole Book of Revelation, thereby practically exhausting all the major aspects of John's visions. The significance of his exegesis lies in the fact that notwithstanding the author's profound scholarship the Apocalypse is interpreted out of the context of the whole Bible. The author combines contemporary with typological interpretation. He indicates that the book is speaking of the conflict of the Church with the Roman Empire but that in the struggle the characteristic features of the whole Christian history become manifest. With great energy he points in every instance to the realities of human life and history that are expressed by the oftentimes bewildering imagery of the Apocalypse.

This method enables the reader to see what the application of these visions is to the present world situation. But the author makes it plain that it is the eternal truth of Christ's triumph, not the contemporary application, that should concern the reader in the first place. Here is a book that will be of real help to our lay people. It will endear to them a book which many abhor because they do not understand it, and of which others obviously make a wrong use. Professor Schmidt will open their eyes to the historical reality as it appears to the eyes of Christ.

OTTO A. PIPER

Berkeley Version of the New Testament, from the original Greek with brief footnotes, by Gerrit Verkuyl. James J. Gillick & Co., Berkeley 4, Calif., 1945. Pp. v, 672. $3.00.

After writing eight or nine books dealing with apologetics, Christian education, and personal devotions, Dr. Gerrit Verkuyl, an alumnus of Princeton Theological Seminary, set his hand to the production of another translation of the New Testament. His aim was to retain many of the cherished phrases of the King James Version while eliminating obsolete words and phrases.

The format of the book is pleasing and convenient for use. It is pocket size and has clear type in one column per page. Chapter and verse numerals have been removed to the margin. In the Gospels and Acts, headings on each page supply information regarding the chronological sequence of events. These data are in accord with one of the generally accepted systems of chronology. The words of direct discourse are enclosed in quotation marks, with the exception, oddly enough, of the words of our Lord. Verkuyl's explanation for this distinction is, "As Christ is Himself the Word His sayings are not in quotation marks" (p. iv). The Epistle to the Hebrews is broken into sections and each division is provided with a descriptive title.

The translation, so far as the reviewer has sampled it, is ordinarily forthright and vigorous. The following is an example, chosen at random: "Observe this: He who sows sparingly will also reap sparingly, while he who sows liberally will reap also liberally. Let each one give as in his heart he had planned, neither grudgingly nor by compulsion; for God loves a hilarious giver" (II Cor. 9:6f.). Occasionally the translation lapses into colloquial or unidiomatic English; for example, "[Herod] felt ugly toward the Tyrians" (Acts 12:20), and in Rom. 3:25f. a sentence begins with "which" and so lacks a main verb.

Almost every page is supplied with one or more explanatory footnotes. Most of these are characterized by sanctified common sense, although occasionally the author descends to mere moralizing. The following are samples of his comments. At his translation of Matt. 6:6, "When you pray do not repeat and repeat as the pagans do," Verkuyl drops a footnote, "Which applies to the words of this prayer. Too often they are not prayed but repeated. Leaders even say: Let us repeat the Lord's prayer." On Matt. 12:34 he comments, "Those thinking of Jesus as an ever-smiling Santa Claus cannot have read His biography carefully." At Mark 5:20

he defines the Decapolis as "Ten Cities, an association of towns mostly east of the Galilean lake, first colonized by Greeks under Alexander." Regarding the absence of the boy Jesus from his family in Luke 2:43, he writes, "The boy was not tied to his mother's apron strings." At Rom. 4:5 he comments, "So beautifully do faith and behavior combine when Abraham offers Isaac, that James refers to it as illustrating works," and at Rom. 8:26, "All true prayer originates from God." In connection with his translation of I Cor. 8:13, "Therefore if my eating causes my brother to stumble, I shall eat no meat forever, so that my brother shall not be tripped up," he observes, "In the United States, especially in States west of Ohio, Christians, who enjoy the use of tobacco or liquor, may well recall Paul's considerateness." He notices that Jude 14f. is quoted from the Book of Enoch. One is surprised that he looks with some favor upon the conjectural emendation, unsupported by any manuscript evidence, that Enoch is referred to in I Pet. 3:19. Occasionally he uses expressions or words of doubtful taste or secondary preference. Thus, in his comment on the wise and foolish virgins (Matt. 25) he refers to them as the bride's "girl-friends," and in the note to Philemon 9 he uses the form "embassador." Perhaps a typographical error explains the phrase, "sympathetic cord," in the footnote to John 7:17.

Every translator of the New Testament must, first of all, decide which Greek text he will follow in passages where variant readings have been preserved. If one is not a textual critic by training he is on safer ground if he chooses a critical text edited by a recognized scholar. Verkuyl's basic Greek, he says, is Tischendorf's text, published in 1864-72. Now, although Tischendorf has had no peer in the work of collecting manuscript evidence, his forte was not the fine art of critical evaluation of the evidence which he had so assiduously assembled. Verkuyl would have done much better had he followed Westcott and Hort's text of 1881, Souter's text of 1910, von Soden's of 1913, Vogel's of 1920, Merk's of 1933, or Nestle's of 1936 (16th edition). But, not only did Verkuyl choose a rather antiquated critical text, he also has discarded the critical gains of even this text in favor of certain readings in the unreliable *textus receptus* of the Middle Ages, upon which the King James translators had perforce to rely. (This is the exegesis of the cryptic and ungrammatical sentence in the Preface: "Also, of course, the Authorized Version, most words of which, not found in early Greek manuscripts, are shown in parentheses [in the Berkeley version]").

Although it is unpleasant to do so, the reviewer must call attention to a breach of professional etiquette of which the translator is guilty. On the title page, following his name, there stands the identifying phrase, "New Testament Fellow of Princeton." Many a reader, seeing "Princeton," will think that Verkuyl refers to the University, although the University has never had a New Testament fellow. Furthermore it is rather ingenuous for Dr. Verkuyl to call himself a New Testament fellow without supplying a qualifying adverb such as "formerly" or "sometime," for there have been about forty New Testament fellows since he was granted the annual fellowship in 1904.

Unlike the recently published Revised Standard Version, produced by a group of scholars, the Berkeley Version is the work of a single man. Obviously there is always an advantage in having one's work checked by one's collaborators. On the other hand, any Christian scholar is free to publish his own translation of the Scriptures in the hope that he may set forth the treasures of the Word of God in a new and vital manner for certain readers who may have never used a modern English rendering of the Scriptures, or who, for one reason or another, may be prejudiced against the Revised Standard Version. Such readers can profit from Verkuyl's conscientious and consecrated labor embodied in the Berkeley Version. They should remember, however, that, like the private translations made by Weymouth, Moffatt, Goodspeed, Spencer, and others, this translation does not pretend to be a version sponsored by the Church and therefore should not be read from the pulpit.

BRUCE M. METZGER

✗ *New Testament Life and Literature*, by Donald W. Riddle and Harold H. Hutson. The University of Chicago Press, Chicago, 1946. Pp. 263. $3.00.

The authors of this book attempt an ambitious undertaking. They put within two covers material relating to New Testament history, New Testament introduction, and New Testament Biblical theology. Of these three areas, the second receives the fullest treatment, and the third receives the scantiest treatment. Riddle and Hutson, who not many years ago were in the relationship of professor and graduate student at the University of Chicago, stand in the tradition of Shailer Matthews and Shirley Jackson Case. When this is known it becomes perfectly

obvious why their treatment of the historical background of the New Testament is so much more satisfactory than their interpretation of the distinctively Christian elements within the New Testament. In reading their book one is struck by the truth in the Apostle Paul's pronouncement, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned" (I Cor. 2:14).

By manipulating two sieves, or, as the authors prefer to call them, techniques of Gospel investigation (pp. 67f.)—namely, the test of congruity with the presumed environment (popularized by Case), and the improper use of form-criticism as substantiating historical judgments—the authors succeed in straining out of the Gospel narratives all the genuinely miraculous elements in the life of Jesus. The resulting "historical" Jesus differs in no wise from any other first century Jewish prophet, and it is difficult to see how he could have established a religion. His message and meaning were distorted by the early Church, and Pauline Christianity became a salvation cult quite similar to contemporary mystery religions. We cannot know precisely how the early Church grew, for Acts is an "idealized story of Christianity's rise and expansion" (p. 53). Ephesians, the Pastorals, I and II Peter, the Letters of John, and Jude were all written after their reputed authors had died—some of them quite long after. In the Appendix entitled, "The Leading Ideas in the New Testament," Hutson deals with matters pertaining to Biblical theology in a manner that resembles similar treatments of a generation or more ago. Unlike many recent studies of this material, he emphasizes the diversity of doctrine within the New Testament and is blind to its unity.

The chapters which Riddle writes on the Hellenistic age, Judaism, the Gentile religious background, and the text and translation of the New Testament are characterized by great clarity and ability to hold the reader's attention. But even here Riddle is not above reproach as regards details. Thus, he refers to the First Commandment as prohibiting Jewish art (p. 17). He dates "the fall of the Temple and the Jewish nation in the rebellion of 132 A.D." (p. 27, where the unsuspecting reader would not know that the fall was actually in 135). Again, the Council of Nicea is erroneously dated (p. 201). He refers to "the Chester Beatty Papyrus" (p. 214), as though Mr. Beatty owned only one. He is in error when he states (*ibid.*) that there are some two thousand manuscripts of the entire New Testament lacking the book of Revelation (actually there are not a tenth of this number). From his statement regarding "some sporadic translation [of the New Testament] into the German . . . vernacular" prior to Luther's translation (p. 216), it is clear that he is unaware of the fact that Luther's work was preceded by at least eighteen printed editions of the complete German Bible.

BRUCE M. METZGER

The Epistles of St. Clement of Rome and St. Ignatius of Antioch, newly translated and annotated by James A. Kleist, S.J. The Newman Bookshop, Westminster, Md., 1946. Pp. ix, 162. $2.50.

Two professors at the Catholic University of America, Johannes Quasten, who was trained under the celebrated F. J. Dölger, and Joseph C. Plumpe, a student of Quasten's, have undertaken to edit a monumental collection of the chief works of the most important Church Fathers, whether of Greek, Latin, Syriac, Coptic, Armenian, or Arabic provenience. The series, entitled *Ancient Christian Writers, the Works of the Fathers in Translation*, is expected to embrace about seventy volumes and will offer many texts which heretofore have not appeared in English translation and a few texts which have been discovered only in recent decades. Surprisingly enough, although there have been several series of the Fathers in English edited by Anglican and Protestant scholars, there has been no series in English sponsored by Roman Catholic scholars.

The volume which initiates this collection contains, quite appropriately, the oldest patristic documents which Christianity possesses, the Epistle of Clement of Rome, written about A.D. 96, and the seven Epistles of Ignatius of Antioch, written in the early part of the second decade of the second Christian century. For the task of translating and annotating these epistles the general editors have secured the expert services of James A. Kleist, S.J., the veteran Professor of Classical Languages at St. Louis University. Kleist writes brief, crisply phrased introductions to each of the ancient authors, supplying the basic information necessary for a biographic and literary appreciation of their writings.

The translation is fresh and straightforward. It is phrased more in the vernacular than is the careful, almost literalistic rendering made by

J. B. Lightfoot in his memorable edition of these two Fathers, and is more accurate than Kirsopp Lake's translation in the *Loeb Classical Library*. Kleist has caught something of the balanced dignity of Clement's diction as well as something of the succinct and highly original flavor of the Syrian Father. The translator of the latter, indeed, is hard put to it to render the Ignatian *brevitas* while avoiding his *obscuritas*, and Kleist prefers to err, if it is to err, on the side of making a readable, though perforce occasionally periphrastic, version.

The reader may ask, Are Father Kleist's comments objective or do they reflect a Roman bias? Occasionally one can detect an ultramontane *Tendenz*. Thus, more than one gratuitous interpretation is involved in the statement, "Just as Ignatius takes for granted that the Church has 'one altar' (*ἐν θυσιαστήριον*) and, consequently, one 'sacrifice,' so Clement describes the chief function of Church officials as that of 'offering gifts of the faithful' (*προσφέροντες τὰ δῶρα*)" (p. 7). Again Kleist makes the questionable assertion regarding Ignatius, "To him the term 'Catholic Church' conveyed the same meaning as at the present day" (p. 142). It must be confessed, however, that on the whole the editor draws restrained and fair judgments on mooted points. To take two examples, he resists committing the enticing anachronism of calling Clement the pope of Rome, referring to him merely as the bishop. Nor does he press the interpretation that Ignatius, in the preface of his Epistle to the Romans, alludes to the primacy of the bishop of Rome; the editor justly concludes, "The true meaning of the celebrated phrase ['presiding in love'] is still an open question" (p. 134, note 2).

Kleist is in error when, in discussing Clement's use of the word "presbyter" (pp. 6f.), he refers to the passage in 42.4; he must mean 44.5. An index of English and Greek words completes this useful book.

BRUCE M. METZGER

The Resurrection of Christ: An Essay in Biblical Theology, by A. Michael Ramsay. Westminster Press, Philadelphia, 1946. Pp. 194. $1.00.

Here is a book that drives home the central message of the Bible, a message which the people of our generation so deeply need. The author, who is the Professor of Divinity in the University of Durham and Canon of Durham Cathedral, maintains that all New Testament theology and ethics begin with the Resurrection. Calvary and the Resurrection are the center of the Gospel. The Cross did not come as a prelude to the Resurrection nor is the Resurrection the finale of Calvary. But in the blending of these two events we see that "Life through death" is the principle of the whole life of Jesus. It is the essence of the Christian's life and the revelation of the Eternal God. The crucifixion-resurrection teaches us that perfection does not come by precept or example. It comes by a personal union with Christ—a sharing of His death and resurrection.

The earliest Christian sermons dwell upon the death and resurrection of Jesus and say nothing of His preceding life and ministry. Later the whole story of His life was told not as biography but as the drama of God's act as deliverer. In the Gospel of John this is particularly evident for here the light of Easter shines back upon the life of Jesus and the reader feels that this light is never absent from the story.

Canon Ramsay defends convincingly the statement that the appearance of the Risen Christ to His disciples was not a mystical but an external vision. Saul of Tarsus who had had mystical experiences distinguishes those from his vision of the Risen Christ. The author points out the difference between the philosophical belief in the immortality of the soul and the resurrection. The life of a soul without a body would be difficult to imagine. In the Christian there will be identity and continuity similar to that which the disciples found in the body of the Risen Christ.

We see therefore the central place which this message of the Resurrection must ever hold in the Christian Gospel. It is the Cross and the Resurrection—"Life through death." This is a book which both preachers and laymen will find of value, for it brings home the very essence of the Gospel Message.

FRANK SERGEANT NILES

Guilt and Redemption, by Lewis Joseph Sherrill. John Knox Press, Richmond, Va., 1945. Pp. 254. $2.50.

In the Sprunt Lectures for 1945, Dr. Sherrill, the Dean and Professor of Religious Education in the Louisville Presbyterian Seminary, deals with one of our most urgent contemporary human problems: Guilt and its abnormal outcomes in individual and collective experience. Dr. Sherrill makes it clear that Christianity offers not only the most penetrating diagnosis,

but also the most constructive cure for human guilt. Psychology and psychiatry may offer significant insights into the nature and varieties of human behavior, but they can never take the place of religion. For this reason the Bible and theology are fertile resources upon which to draw. The significance of Dr. Sherrill's contribution is enhanced by the fact that he happily combines a rich clinical knowledge of psychology, with an expert and practical understanding of Biblical theology. During the preparation of these lectures he was aided by his wife, who is a psychiatric social worker, beside a number of eminent psychiatrists, and several colleagues of the Louisville faculty. The book is thus the result of cooperative enterprise.

In the first chapter entitled, "Where is the Battleground?" the author examines the basic problem of conflict, in a historical perspective, by tracing the classic answers which ancient religions and philosophies have offered in their attempt to determine the ultimate responsibility for human suffering and evil. The second chapter reviews what modern psychology has to say concerning questions of guilt and its cure. Three successive chapters analyze guilt as fact and feeling, the outcroppings of guilt, and the release from guilt. These chapters are notable for their carefully-selected and well-told accounts of individual cases drawn from clinical experience. The closing chapters, entitled respectively, the Cross of Christ, the Spirit of Christ, and The Body of Christ, show how Christianity offers genuine healing to the afflicted. "Christianity is a breath-taking religion when one senses the enormous sweep of its conceptions, the depth of its insights and the daring of its proposals" (p. 160). Dr. Sherrill makes these conceptions, insights, and proposals luminous by a fresh examination of the Biblical vocabulary which has a bearing on guilt and its cure. What makes the Christian faith always relevant to human need and to human experience is the fact that it offers men actual freedom from guilt, anxiety, and conflict. This it does by enabling men who are imprisoned in guilt from which they cannot escape by themselves, to enter into a new dynamic relationship which transcends the trouble-producing relation from which they have suffered. This dynamic relation is found only in Christ.

The concrete illustrations sketched from real life, as told by the author, not only awaken and maintain the interest of the reader, but they offer instructive instances of diagnosis and treatment which have a very practical value for those who are engaged in the cure of souls. Christian ministers and social workers and all personal counsellors will find this restatement of the Christian gospel and its redeeming adequacy invaluable in their work.

HOWARD TILLMAN KUIST

They Have Found a Faith, by Marcus Bach. Bobbs-Merrill Company, Indianapolis and New York, 1946. Pp. 300. $3.00.

For some years Dr. Marcus Bach, a professor in the School of Religion at the University of Iowa, has been deeply interested in the so-called "cults" of latter-day America. In this book he gives a lively and interesting account of his researches—"ramblings on the roads to glory," as he calls them—among eight of the best-known of these groups, namely, Jehovah's Witnesses, The Foursquare Gospel, Spiritualism, The Oxford Group, Father Divine's "Kingdoms," The Baha'i Faith, Unity, and Psychiana.

This book has much to recommend it. For one thing, it is brightly written, with consummate journalistic skill—as might be expected from one who obtained his doctor's degree in creative writing, but as certainly is all too rare among religious books. Again, the author has carried out his investigations in the most thoroughgoing fashion, so as to get at the essential core of each cult which he has examined. Moreover, his attitude towards these sects is commendably objective and impartial: he has come to the consideration of them, not as a captious critic, but rather with a genuine desire to understand and learn.

Several reflections are suggested by a reading of this book. I. These cults are very widespread in their influence. According to Dr. Bach, their followers are drawn from the following sources —one million every ten years from the regular churches, and another million from the disorganized ranks of those whom the churches pass by. The fact that these groups are able to influence so large a proportion of the population of the United States, and the fact that they have begun to extend their operations abroad, would seem to indicate that they have become a relatively permanent part of the American religious scene.

II. They have been most successful in their propagandist campaigns. Practically all of them employ with astuteness and efficiency all the best modern propaganda techniques, especially house-to-house visitation, the printing press, and the radio. There can be little doubt that to such

assiduous and extensive propaganda, much of their present influence is due.

III. The basis of the successful appeal of these cults to such a large clientele appears to lie in this, that they all—in different ways, to be sure, offer some technique, allegedly coming straight from God Himself, for meeting and overcoming life's difficulties, material and emotional as well as strictly spiritual.

It is, of course, very easy for members of the regular Protestant churches to criticize these new sects—for their assumption of infallibility, the irrationality and absurdity of some of their beliefs, the fact that their leaders do so well financially as to make the best of at least this world. But it would be more fruitful and profitable for such church members to ask themselves this question: what is it that these cults have that the old-line churches do not seem to have?. It may be that in seeking to answer this question, the regular churches would learn something that would make their own message more vital and effective in present-day America.

NORMAN V. HOPE

Great Christian Books, by Hugh Martin. The Westminster Press, Philadelphia, 1946. Pp. 118. $1.50.

In this volume Dr. Hugh Martin, Editor of the S.C.M. Press in Great Britain, discusses seven classic works, all of which purport to describe and illustrate the Christian life. These works are Augustine's "Confessions," Samuel Rutherfurd's "Letters," Brother Lawrence's "Practice of the Presence of God," John Bunyan's "Pilgrim's Progress," William Law's "Serious Call," William Carey's "Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens," and Robert Browning's "Ring and the Book." These works were written at different times in Christian history: the earliest, Augustine's "Confessions," dates from the early fifth century, while the most recent, Browning's dramatic monologue, is a nineteenth century production. The authors of these works vary widely in their churchmanship: Augustine and Brother Lawrence were devout Roman Catholics, Samuel Rutherfurd was a Scottish Presbyterian of the Covenanting school, Bunyan and Carey were English Baptists, Law was a non-juring Anglican, while Browning, though brought up under nonconformist auspices, sat loose to any kind of sectarian affiliation. Composed by such differing men at such different times, these works inevitably differ in form, in style, and even, to some extent, in content. But they are all at one in their witness to the grace of God in Jesus Christ, which alone makes a man a Christian; in their intense insistence that the Christian life, if it is to be properly lived, demands self-sacrifice; and in their testimony to the fact that a life lived for God in Christ, no matter what difficulties may confront it, is a joyful victory.

The object of Dr. Martin in publishing these studies was, of course, to send his readers back to the works themselves. In the judgment of the present reviewer, his interesting and balanced treatment is well calculated to achieve this object.

NORMAN VICTOR HOPE

The Theology of John Wesley, by William R. Cannon. Abingdon-Cokesbury, New York, 1946. Pp. 273. $2.50.

The very title of this important book may cause some to smile, for John Wesley has not been generally taken seriously as a theologian even by those who have taken his name. This obviously is a superficial view of the great evangelical preacher, and it is high time that a thoroughgoing analysis of Wesley's theological presuppositions be attempted. The author is well qualified for this task; he is Assistant Professor of Church History at Emory University, and he has mastered all the important and voluminous writings of his subject as well as much relevant material relating to Reformation and post-Reformation thought.

The book is divided into two parts, the first—in six chapters—dealing with "The Development and Formulation of the Doctrine of Justification," and the second—in four chapters—treating the "Theological and Ethical Concepts Arising from the Doctrine of Justification." This division of the theme indicates that for Professor Cannon justification by faith is the clue and the key to Wesley's theology. Although this may surprise those who have always associated "perfectionism" with Wesley's unique distinction as a religious thinker, the emphasis on justification serves to relate Wesley with Luther and Calvin, and this is a most necessary and enlightening approach.

The discussion is not burdened by the weight of biographical detail, though the author utilizes such incidents as Wesley's Georgia experiment and the Aldersgate experience of 1738 to point up the significance of Wesley's changing theological views. For example, it is shown that

Wesley moved from the ambiguous synergism of eighteenth century Anglicanism, with its emphasis upon God's grace and man's responsibility, to a more consistent Reformation definition of justification as God's free grace. The influence of the Moravians in general and of Zinzendorf in particular is duly acknowledged, and the author takes pains to show the close parallelism between Wesley at this point and the Reformers.

Obviously, however, Wesley and the Reformers, particularly Calvin, parted company on some basic points. For Calvin, according to Dr. Cannon, God's grace was restricted and limited, while for Wesley it was free for all. This distinction is not minimized and is seen to be the point of departure for much of the Calvinistic-Arminian disputes of later days.

But the fundamental thesis of the book is somewhat problematical in the light of the short but provocative conclusion which intimates that Wesley took justification by faith as "the indispensable means to holiness." Thus, man is justified by God's free grace which in turn enables him to become holy in order to deserve his salvation. This surely is *not* what the Reformers meant by justification, and it leaves the reader wondering, therefore, if justification (rather than holiness or perfectionism) is after all the essence of Wesley's theology.

Apart, however, from criticisms which can be made, this book deserves a wide reading. Methodists owe it to themselves and to their progenitor to grapple with these theological issues, and non-Methodists will gain a new insight and appreciation for Wesley. One can safely predict that this volume will become a classic source on the subject and has, accordingly, something more than transitory or contemporary significance.

HUGH THOMSON KERR, JR.

Religion in America, by Willard L. Sperry. Macmillan, New York, 1946. Pp. 305. $2.50.

The reading of this book will enable us, in a familiar phrase, "To see oursel's as others see us!" The author, who is the well known Dean of the Harvard Divinity School, was invited a year ago by the Cambridge (England) University Press to prepare a volume on the American religious scene as one in a series of studies for British readers on the general theme, "American Life and Institutions." The book was so well received that it was not long before a demand for an American edition was raised by many in this country who wanted to know what Dean Sperry was telling his British friends about American religion.

This is an opportunity, therefore, not only to check on the accuracy of this report but also to gain a fresh survey of our complicated religious history by seeing it recounted in an elementary fashion for those who may be hearing it for the first time. The plan of the book is simple but comprehensive. It begins and ends with certain general reflections of rare value and suggestiveness. The bulk of the discussion is divided into chapters on Colonial religion, the Church and the State, Denominations, the Sects, Theology, Religious Education, the Negro Churches, Catholicism, and Church Union. There are also eight Appendices of a statistical and technical nature that give this study substance and authority.

In many respects, the most important section of Dean Sperry's analysis has to do with the traditional American principle of the separation of Church and State. This, it will be recognized, is not only a unique feature of American religious life but an unusually difficult subject to present in an understandable way to British readers. The author shows the reasons for our principle of separation (in large part it was a practical expedient rather than a theological presupposition), and while appreciative of its consequent values, he also indicates certain embarrassing and unfortunate implications which have come to plague both our political and religious life. No religious subject is of more contemporary importance than this particular issue, and these chapters alone are well worth serious study.

A word may be said of the literary character of this report. The style is free, conversational, intimate, and pleasing. One reads here familiar historical subjects described with such urbane understanding that they are lifted out of the usual academic and historical level and made fascinating and profitable. The discussion is punctuated at frequent intervals with humorous and anecdotal asides which make the record live and sparkle. The theological approach is, as one might expect, not extreme or indeed even clearly defined, and for some this may be a weakness of the book. On the controversial matters of theology and history, Dean Sperry makes no pretense of original solution but contents himself with the best secondary sources and the desire to mediate, adjudicate, and inform those who wish to learn the basic rudiments of our American religious heritage.

HUGH THOMSON KERR, JR.

Priesthood in Action, by Wallace E. Conkling, Bishop of Chicago. Morehouse-Gorham, New York, 1945. $2.00.

Two of the ablest books about parish leadership come from Anglo-Catholic divines. The other volume, *Parish Administration*, is by Don F. Fenn, a rector in Baltimore. A reading of Bp. Conkling's work will show why he opposed union with us Presbyterians. The reading will likewise bring out principles that undergird parish work where the theology is more distinctly Protestant.

One of the ablest sections deals with Holy Matrimony. Here the Bishop discusses "Things that Wreck Marriage": Money, or the lack of it; Family Interference, by the in-laws; and Religion, especially marriage with a Romanist. He also sets forth "Things that Help to Make a Marriage": Being Play-mates, Work-mates, and Worship-mates. The suggestions about men's work seem equally sane, and somewhat novel.

Presbyterian pastors should read with care what the Bishop says about the need for public services at different hours every week: "Many clergy are content with much too small a number of regular weekly services. It is not possible to provide for the needs of the congregation by two services on Sunday, one at eight (a.m.) and one at eleven, and one mid-week communion on Wednesday or Thursday at ten." Again, "People too rarely find the clergy at prayer in church."

In short, the Bishop would have excelled as a professor of practical theology. He can say much in little. For instance, with reference to women's guilds, "Many parish quarrels have originated in the parish house, and few before the Altar of God." What he says accords with his theology, which is not always my own. Still I wish that most of his practical counsels would prevail in many a parish where the work suffers for lack of wise leadership.

ANDREW W. BLACKWOOD

The Public Worship of God, by Henry Sloan Coffin. Westminster Press, Philadelphia, 1946. Pp. 205 plus index. $2.00.

The president emeritus of Union Theological Seminary, New York, has given us the fruit of his rich and mature thought upon public worship in this source book. The volume is frankly written for "those in the tradition of the Reformed Churches. That tradition," writes Dr. Coffin, "is both Catholic and Evangelical. It embraces the worship of the early Church, East and West, and that of the medieval Church to the Reformation, when the effort was made to cleanse it from corruption by submitting it to the Word of God." That tradition was reshaped by the Reformers, and somewhat impoverished by their successors.

Dr. Coffin indicates the criteria by which true Reformed worship may be restored. Quoting Dr. R. S. Simpson with evident approval, he continues, "The Presbyterian Church has a great opportunity today to serve the Catholic Church of God. We have much to learn concerning worship, but we have this to give in the discussion of the problem, that our tradition in worship is the combination of reverence and freedom, and that we are in a position to take advantage of the gains that come from spontaneity in worship and from the form and order of a dignified liturgy." This book is a humble attempt to help sister Churches to improve this opportunity to serve the Catholic Church of Christ, and "to render their worship more worthy of Him to whom it is offered."

The first chapter presents a high conception of worship as "the awed and glad spontaneous response of the spirit of man confronted by the God of Christian revelation—the God of creation and redemption." Following this grand introduction to the subject, Dr. Coffin discusses the theological bases of worship, the story of the various rituals, the place of the ritual and ceremonial in worship, the composition of public prayers, and the place of the Word and Sacrament in worship. Two chapters deal with children and worship, and Church union and worship.

There are many interesting issues raised in this book about ceremonial, preaching, the Sacraments, Church architecture, the composition of prayers, hymn selection and singing, choral music in worship, and other matters.

Dr. Coffin treats these issues with a firm straightforwardness which is based upon sound knowledge and a sense of what is right. He objects, for instance, to solos in public worship. He does not like the word "auditorium" used for the sanctuary. He objects to an altar in a Reformed Church, or a Communion table placed against the wall in connection with a reredos. Choir music is in many congregations a "serious menace" to common worship, for it is often showy and sensational. He does not like the words of the hymns placed between the bars of music in our hymnals. He favors shorter "pastoral" prayers and sermons that are a part of worship. His chapter on children and worship

contains an excellent list of suggestions for children's sermons. Dr. Coffin feels strongly that the little ones ought to come to worship, and that sermons for them can be made interesting for them—as well as for their parents. His final appeal is for the Church to recover its own solidarity. "Public worship, when through the congregation present, the Church Universal offers itself to God and receives Him in His fullness, is always a reminder that it is His will and the prayer of Christ that His followers should be manifestly one that the world may believe in Him."

The treatment of worship is authoritative and scholarly. The author is writing about a theme which is dear to his heart, and upon which he is a master. The expression is warm and contagious. Any pastor who reads this book will want to make the divine services which he conducts genuine and orderly. In the light of this high conception of worship one wonders how much worship there is in the evangelical Churches of our country.

E. G. Homrighausen

CHANGES OF ADDRESS

The best way to keep the Bulletin mailing list up to date is for each Alumnus to send to the Seminary a notice of his change of address. A brief statement in reference to his change of pastorate or other work would be helpful in making the Alumni Notes more interesting. While it is not possible to give details regarding the activities of each Alumnus, classmates are always glad to read the brief items in the Alumni Notes and the Seminary urges the Alumni to cooperate.

SUMMER TERM

It has been decided not to continue the Summer Term, which has been held during most of the war period and also during the summer of 1946. However, in compliance with the request made by a large group of war veterans, a twelve week session will be held extending from May 27 to August 15, during which time a course in the Elements of Hebrew will be taught. The class, under the direction of Dr. Charles T. Fritsch, and employing the inductive method, will meet twice a day. The men will read, think, eat, sleep and drink Hebrew and complete a full year's course in twelve weeks.

BOOKS RECEIVED

By Unknown Ways, by W. G. Branch. The Westminster Press, Philadelphia, 1946. Pp. 172. $1.50.

The author is a Londoner who for over forty years was in the Baptist Ministry in the Midlands of England. In this little book he presents the records of people who have soared above the barriers of painful handicaps, and by so doing have enabled countless others to live more abundantly.

The Life and Work of George Irving, Edited by David R. Porter. Associated Press, New York, 1945. Pp. 146.

A collection of contributions from many colleagues of the late George Irving, this book is a tribute from friends who acknowledge Irving's services to the Student Association Movement, the Y.M.C.A., and other organizations. Among the authors of the volume are John R. Mott, William J. Hutchins, Robert E. Speer, Otto A. Piper, and Samuel McCrea Cavert.

Vedanta for the Western World, Edited by Christopher Isherwood. The Marcel Rodd Co., Hollywood, 1945. $3.75.

Contributors to this volume include Gerald Heard, Aldous Huxley, Swami Prabhavananda, Frederick Manchester, Guido Ferrando, Christopher Wood, John Van Druten, Swami Vivekananda, the editor, and others. The core of the teaching here presented may be summed up as a philosophy which accepts all religions. It is a form of Vedanta, based in the Vedas, to which the group of participating intellectuals give their adherence.

Key to Japan, by Willard Price. The John Day Company, New York, 1946. Pp. 309. $3.50.

With more than a hundred sketches, and in direct style, the author tells what the Army Occupation in Japan, as well as Americans at home, need to know, if Japan is to be made a safe neighbor for the future.

My Africa, by Mbonu Ojike. The John Day Company, New York, 1946. Pp. 350. $3.75.

Africa is revealed here by light from within by a young Nigerian student in the United States. He tells of his own life, and the customs, the ancient culture, and the new hopes of the African peoples. The first part of the book is autobiographical, the second, a clear and rounded picture of Africa, its background and political aspirations.

The Sikhs, by John Clark Archer. Princeton University Press, 1946. Pp. 353. $3.75.

This study of the Sikhs, in their relation to Hindus, Moslems, and Christians, is from the pen of the Professor of Comparative Religion in Yale University. The author's knowledge of India's religions and cultures, and his long years of teaching in America have enabled him to write a distinguished book in the field. A dozen excellent photographs, a new translation of Nanak's book of psalms, and intimate knowledge of the source material shed lustre on the volume.

Heirs of the Prophets, by Samuel M. Zwemer. Moody Press, Chicago, 1946. Pp. 137. $2.00.

This is a study of the religious leaders of the Moslem world by the Professor of the History of Religion and Christian Missions, Emeritus, Princeton Theological Seminary. The eighteen illustrations show conditions prevailing in the Islamic countries where loss of political influence often leads those in religious control to tighten their "priestly" grip on the people.

The Messenger: The Life of Mohammed, by R. V. C. Bodley. Doubleday and Company, Inc., New York, 1946. Pp. 368. $3.00.

The author has written a biography of Mohammed for the nonspecialist. He has tried to tell the story in a manner that conforms to modern biographical technique. He has been inspired more by his observations in the Islamic world, and in desert life, than by standard books of reference. The result is a book more readable than it is reliable.

India Today—An Introduction To Indian Politics, by Raleigh Parkin. The John Day Company, New York, 1946. Pp. 387. $3.75.

The author's aim is to provide an elementary introduction to Indian politics. The social, economic, and governmental structure, the political groupings, the Indian states, and India's external relations are treated.

The Source of Human Good, by Henry N. Wieman. The University of Chicago Press, Chicago, 1946. Pp. 312. $3.50.

The underlying thought by which this volume is governed is that human good springs from the relationship of man to his fellows and to his environment. The propositions formulated are in keeping with the trends prevailing in modern naturalism. The author is Professor of Christian Theology at the University of Chicago.

EDWARD J. JURJI

CONTRIBUTORS TO THIS ISSUE

With the exception of two, the articles in this issue of the Bulletin were written by members of the faculty. "The Church, Preaching and Theology" was the address delivered by Dr. Bela Vasady at the Summer Commencement of the Seminary in August, 1946.

Bela Vasady is Professor of Dogmatic Theology at the Reformed Theological Seminary, Debrecen, Hungary. He has been Visiting Lecturer in Theology at the Seminary during the first term of the current year. Dr. Vasady is an alumnus of Princeton Seminary, having received the degree of Master of Theology here in 1925. He is a member of the Administrative Committee of the Evangelical Church in Hungary, and is touring the United States in behalf of that Church.

"Our High Calling" was the address given by Dr. Stuart Nye Hutchison at the opening of the Seminary in September, 1946. Dr. Hutchison is pastor of the East Liberty Presbyterian Church, Pittsburgh, Pennsylvania. He is a Trustee of the Seminary and a former Moderator of the General Assembly.

Faculty

JOHN ALEXANDER MACKAY, Litt.D., D.D., LL.D., L.H.D.
PRESIDENT AND PROFESSOR OF ECUMENICS

HENRY SEYMOUR BROWN, D.D.
VICE-PRESIDENT, EMERITUS

GEERHARDUS VOS, Ph.D., D.D.
PROFESSOR OF BIBLICAL THEOLOGY, EMERITUS

CHARLES ROSENBURY ERDMAN, D.D., LL.D.
PROFESSOR OF PRACTICAL THEOLOGY, EMERITUS

SAMUEL M. ZWEMER, D.D., LL.D., Litt.D.
PROFESSOR OF THE HISTORY OF RELIGION AND CHRISTIAN MISSIONS, EMERITUS

FREDERICK WILLIAM LOETSCHER, Ph.D., D.D., LL.D.
ARCHIBALD ALEXANDER PROFESSOR OF CHURCH HISTORY, EMERITUS

ANDREW WATTERSON BLACKWOOD, D.D.
PROFESSOR OF HOMILETICS

JOHN E. KUIZENGA, D.D.
CHARLES HODGE PROFESSOR OF SYSTEMATIC THEOLOGY

DONALD WHEELER, Litt.D.
DIRECTOR OF PUBLIC SPEAKING

HENRY SNYDER GEHMAN, Ph.D., S.T.D.
WILLIAM HENRY GREEN PROFESSOR OF OLD TESTAMENT LITERATURE

ELMER GEORGE HOMRIGHAUSEN, Th.D., D.D.
THOMAS W. SYNNOTT PROFESSOR OF CHRISTIAN EDUCATION

OTTO A. PIPER, Th.D., D.D.
HELEN H. P. MANSON PROFESSOR OF NEW TESTAMENT LITERATURE AND EXEGESIS

HOWARD TILLMAN KUIST, Ph.D.
CHARLES T. HALEY PROFESSOR OF BIBLICAL THEOLOGY FOR THE TEACHING OF ENGLISH BIBLE

JOSEPH L. HROMADKA, Ph.D.
GUEST PROFESSOR IN THE STUART CHAIR OF APOLOGETICS AND CHRISTIAN ETHICS

EDWARD HOWELL ROBERTS, D.D.
DEAN AND ASSOCIATE PROFESSOR OF HOMILETICS

NORMAN VICTOR HOPE, Ph.D.
ARCHIBALD ALEXANDER PROFESSOR-ELECT OF CHURCH HISTORY

HUGH THOMSON KERR, JR., Ph.D.
ASSOCIATE PROFESSOR OF SYSTEMATIC THEOLOGY

KENNETH SPERBER GAPP, Ph.D.
LIBRARIAN

J. CHRISTY WILSON, D.D.
DIRECTOR OF FIELD WORK AND LECTURER IN ECUMENICS

J. DONALD BUTLER, PH.D.
ASSOCIATE PROFESSOR OF THE HISTORY AND PHILOSOPHY OF EDUCATION

EDWARD J. JURJI, PH.D.
ASSOCIATE PROFESSOR OF ISLAMICS AND COMPARATIVE RELIGION

JESSIE DELL CRAWFORD, PH.D.
GUEST PROFESSOR OF CHRISTIAN EDUCATION

CHARLES THEODORE FRITSCH, PH.D.
ASSISTANT PROFESSOR OF OLD TESTAMENT

BRUCE MANNING METZGER, PH.D.
ASSISTANT PROFESSOR OF NEW TESTAMENT

LEFFERTS AUGUSTINE LOETSCHER, PH.D., D.D.
ASSISTANT PROFESSOR OF CHURCH HISTORY

DAVID HUGH JONES, MUS.D.
DIRECTOR OF MUSIC

GEORGES AUGUSTIN BARROIS, S.T.D., TH.D.
LECTURER IN BIBLICAL LITERATURE AND THEOLOGY

JOHN SUTHERLAND BONNELL, D.D.
VISITING LECTURER IN PASTORAL THEOLOGY

WILLIAM BARROW PUGH, D.D., LL.D.
VISITING LECTURER IN ECCLESIASTICAL THEOLOGY

SAMUEL S. RIZZO, PH.D.
VISITING LECTURER IN ECUMENICS

PAUL LOUIS LEHMANN, TH.D.
VISITING LECTURER IN THE SOCIAL SCIENCES

BELA VASADY, TH.D.
VISITING LECTURER IN SYSTEMATIC THEOLOGY

ADAM WEIR CRAIG, PH.D.
INSTRUCTOR IN CHURCH HISTORY

JOHN WILLIAM WEVERS, TH.D.
INSTRUCTOR IN OLD TESTAMENT

HENRY B. KUIZENGA, TH.B., TH.M.
INSTRUCTOR IN PUBLIC SPEAKING

HENRY VOOGD, B.D.
TEACHING FELLOW IN OLD TESTAMENT

WILLARD A. BELING, B.D.
TEACHING FELLOW IN OLD TESTAMENT

LAWRENCE EDWARD YATES, B.D.
TEACHING FELLOW IN NEW TESTAMENT

CARLTON CARL ALLEN, TH.D.
TEACHING FELLOW IN ENGLISH BIBLE

DONALD MACLEOD, B.D.
TEACHING FELLOW IN HOMILETICS

Administrative Officers

JOHN ALEXANDER MACKAY, LITT.D., D.D., LL.D., L.H.D.
PRESIDENT

HENRY SEYMOUR BROWN, D.D.
VICE-PRESIDENT, EMERITUS

EDWARD HOWELL ROBERTS, D.D.
DEAN AND SECRETARY OF THE FACULTY

PAUL MARTIN, A.M.
REGISTRAR AND SECRETARY OF THE FACULTY, EMERITUS

WILLIAM BOYD SHEDDAN, PH.B.
LIBRARIAN, EMERITUS

KENNETH SPERBER GAPP, PH.D.
LIBRARIAN

GEORGE W. LOOS, JR.
TREASURER AND BUSINESS MANAGER

EDNA HATFIELD
REGISTRAR

RUDOLPH L. REY
SUPERINTENDENT OF GROUNDS AND BUILDINGS